# THE CHURCHMAN.

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## POETRY.

For the Churchman.

### THE PRAYER OF AJAX.

——δὸς, δ' ὀφθαλμοῖσιν ἰδέσθαι
ἐν δὲ φάει καὶ ὄλεσσον.——
Il. xvii. 646.

In the darkness of that fearful night
The battling Grecian stood,
And raised his voice to Jove for light
To *see* the multitude:
Their blows fell thick upon his shield,
Their war-shouts met the sky,
His prayer was—on the battle-field,
In the glorious light, to die!
"Light! O, light!—thou King of men—
And in the light to fall;
Oh! light to wield my sword again—
Alone—to meet them all!"

And hidden from the heaven above,
The gorgeous sun came forth,*
As spoke the thunder-hurling Jove—
To light those sons of earth.
In the darkness of a wilder night,
Engirt by Error's host,
Our prayer—O GOD!—we raise for light—
We hear their vaunting boast—
We feel their countless thrusts unseen—
Illume our spirits' darkened night;
O light!—as at thy voice hath been;
We die—O, give us light! G. H. H.

N. Y. University, Jan. 1843.

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* Ηελιος δ' ἐπέλαμψε. 650.

### TO ONE DEPARTED.

"Pray for me forever—forever—and I will pray for you forever—till prayers brighten into rapture, and wounds are healed—tears dried—sins remitted. Once more: let us pray forever—forever—forever."

Many a sad and weary day,
Many a month hath passed away,
Summer's winds the sea have crost—
Autumn's leaves and winter's frost,
And a thousand things unknown—
These have come and these are gone—
Since we breathed that prayer of wo,
Lowly kneeling long ago.
Time hath left a saddening trace
On each brow and on each face,
Seeming to be gay the while.
We have mocked with mirth and smile,
Impious ones who sought to know
Of the heart's unuttered wo;
Yet that hour when last we bent,
When our voiceless prayers were blent,
Left behind a trace, I ween,
Deathless—though to earth unseen—
And that last request to me
Of thy heart's deep agony—
Tears o'erflow my eyes as now
Comes that often-broken vow;
'Twas too much to bow and pray,
And to know *thou* wert away,
And to feel that never more,
Till the watch of life was o'er,
In this world of grief and care,
We should lift to GOD our prayer;
Yet their sweetest fragrance, flowers
Yield not when in summer bowers,
Waving to the sun and air,
But when crushed and dying there.
And the flame to heaven doth rise
Of the blood-drenched sacrifice,
Purer than the empty prayer
Of a thousand kneeling there.
Therefore will I pray henceforth,
Bending to the lowly earth,
Ever and forever more,
Till my dream of life is o'er;
Not that we may meet again
In this world of grief and pain—
But in heaven—shall be my prayer:
May our meeting-place be there! G. H. H.

N. Y. University, Jan. 1843.

## COMMUNICATIONS.

For the Churchman.

*Mr. Editor,*—As appeal is frequently made to the fathers of the English Reformation, in the religious discussions of the day, nothing which tends to discover the precise nature of their faith concerning the great doctrines of the Gospel, is wholly devoid of interest; and although the learned theologian may be familiar with the subject of my communication, it will, I doubt not, prove interesting to many of your readers.

I have in my possession a little volume bearing date 1566, "Imprinted at London, by Iohn Day, dwelling ouer Aldersgate beneath S. Martyns," which contains the LORD'S Prayer, the Creed, the Ten Commandments, and two Saxon homilies of Ælfric, Abbot of St. Albans, and afterwards Archbishop of Canterbury—"Of the sacramentall body and bloud of Christ our Sauiour."

These homilies are said to have been the means of converting Bishop Ridley, and, through him, Archbishop Cranmer, from the Romish views of this holy sacrament; and the following certificate, found at the end of the volume, attests the nature of the approval of those prelates whose names are subscribed:

"As the writynges of the fathers euen of the first age of the Churche bee not thought on all partes so perfect that whatsoeuer thyng hath beene of them spoken ought to be receaued without all exception, (which honor truelye themselues both knewe and also haue confessed to be onely due to the most holy and tryed word of GOD;) so in this sermon here published some thynges be spoken not consonant to sounde doctrine; but rather to such corruption of greate ignoraunce and superstition, as hath taken roote in the Church of long time, being ouer much cumbred with monckery. As where it speaketh of the masse to be profitable to the quicke and dead; of the mixture of water with wyne; and wheras here is also made reporte of (two) II vayne miracles, which notwithstanding seeme to haue been inforced for that they stand in their place vnaptly, and without purpose, and the matter without them, both before and after, doth hange in itselfe together most orderly; with some other suspitious wordes sounding to superstition. But all these things that be thus of some reprehension be as it wer but by the way touched; the full and whole discourse of all the former part of the sermon, and almost of the whole sermon, is aboute the vnderstanding of the Sacramentall bread and wine howe it is the bodye and bloude of Christ our Sauiour, by which is reuealed and made knowne, what hath been the common taught doctrine of the Church of England on this behalfe many hundreth yeares agoe, contrarye vnto the vnaduised writyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely with the other testimonies before alleadged, doe fullye agree to the olde auncient bookes (whereof some bee written in the olde Saxon, and some in the Lattyne) from whence they are taken; these here vnderwritten vpon diligent perusing, and comparing the same haue found by conference, that they are truelye put forth in Print without any adding, or withdrawing any thyng for the more faithfull reporting of the same, and therefore for the better credite hereof haue subscribed their names.

(Signed)
Matthewe, Archbyshop of Canterburye.
Thomas, Archbyshop of Yorke.
Edmunde, Byshop of London.
Iames, Byshop of Durham.
Robert, Byshop of Winchester.
William, Byshop of Chichester.
Iohn, Byshop of Hereford.
Richard, Byshop of Elye.
Edwine, Byshop of VVorceter.
Nicholas, Byshop of Lincolne.
Richard, Byshop of S. Dauys.
Thomas, Byshop of Couentry and Lichfield.
Iohn, Byshop of Norwiche.
Iohn, Byshop of Carlyll.
Nicholas, Byshop of Bangor.

With diuers other personages of honor and credite subscribyng their names, the recorde wherof remaines in the handes of the moste reuerend father Matthewe, Archbishop of Canterbury."

The following is extracted from the former part of the (first) Sermon—"to be spoken to the people at Easter," &c.:

"Nowe men have often searched and do yet often searche, howe bread that is gathered of corne, and through fyers heate baked, maye bee turned to Christes body, or how wyne that is pressed out of many grapes is turned through one blessing to the Lordes bloude. Now saye we to suche men, that some thinges be spoken of Christ by signification, some thyng by thyng certaine. True thyng is and certaine yt Christ was borne of a maide, and suffred death of his owne accorde, and was buryed, and on this daye rose from death. He is sayd bread by signification and a lambe and a lyon and a mountayne. He is called bread because he is our life and angells life. He is sayd to be a lambe for his innocencie. A lyon for strength wherewith he ouercame ye strong deuill. But Christ is not so notwithstanding after true nature neither bread nor a lambe nor a lyon. Why is then yt *holy housel* called Christs body, or his bloud if it be not truelye that it is called. Truely the bread and the wine whyche by the masse of the priest is hallowed, shewe one thyng without to humayne understanding and an other thing they call within to beleuing mindes. VVithout they bee sene bread and wine both in figure and in tast; and they be truely after their halowing, *Christes body and hys bloude through ghostly* (gastlice) *mistery.* An heathen child is christened, yet he altereth not his shape without though he be changed within. He is brought to ye font stone sinfull through Adams disobedience. Howbeit he is washed from all sinne within, though he hath not chaunged his shape without. Euen so the holy fonte water that is called the wellspring of lyfe is like in shape to other waters, and is subjecte to corruption, but the holy ghostes might commeth to the corruptible water, through the priestes blessing, and it may after wash the body and soule from all sinne, through ghostly mighte. Beholde nowe wee see two thinges in this one creature. After true nature that water is corruptible moysture, and after ghostlye misterye hath halowing mighte. So also if wee beholde that *holye housell* after bodely understanding, then see we that it is a creature corruptible and mutable; if we acknoledge therein ghostlye myghte, then understande we that lyfe is therein, and that it geueth immortalitie to them that eate it with beliefe. Muche is betwixte the inuisible myghte of the *holye housell* and the visible shape of his proper nature. It is neturally corruptible bread and corruptible wine; and *is by mighte of Godes worde truly Christes bodye and his bloude;* Not so notwithstanding bodely but ghostly (gastlice;) Muche is betwixte the bodie Christ suffred in, and the body that is halowed to housell. The bodie truly that Christ suffered in was borne of the flesh of Marie, with bloud, and with bone, with skinne, and with sinowes, in humane limmes, with a reasonable soule liuing; and his ghostlie bodie, whiche we call the housell, is gathered of many cornes; without bloude, and bone, without lymme, without soule; and therefore nothing is to be vnderstande therein bodelye, but all is ghostlye to be understande. VVhatsoever is in that housell, whiche geueth substance of lyfe, yt is of the ghostlye might, and inuisible doing. Therfore is yt holy housel called a misterye, because there is one thing in it seen and another thing understanded. . . . . . . . . . . . . . . Thys misterye is a pledge and a figure; Christes bodye is truth itselfe. This pledge we doe keepe mistically, untill that we be come to the truth itselfe; and then is this pledge ended. Truelye it is so as we before haue sayd *Christes bodye,* and *hys bloude; not bodilye,* but *ghostlye.* And ye shoulde not searche how it is done, but hold it in your beliefe that it is so done. We read in an other booke called vita patrum, that two monkes desired of GOD some demonstration touching the holy housell, and after as they stoode to heare masse, they sawe a childe lying on the alter, where the priest sayd masse, and Gods aungell stoode with a sworde, and abode looking untill ye priest brake the housell. Then the aungell deuided that childe upon the dishe, and shedde his bloud into ye chalice. But when they did go to ye housell then was it turned to bread and wine and they dyd eate it geuing GOD thankes for yt shewing."

It will appear plain from the foregoing extract, as from the whole of the sermon, that, while much is said to which we may make just exception, and many expressions are loosely applied, its full purpose is to teach *a real presence* of CHRIST'S BODY AND BLOOD, without *transubstantiation.* Where Ælfric speaks of the ghostly body as being gathered of *many cornes,* he can, of course, mean only the elements; which he calls the ghostly or spiritual body, because while, without, they are seen and known to be bread and wine, they are truly (after a ghostly or spiritual mystery, themselves remaining corruptible bread and corruptible wine) CHRIST'S body and blood, to those who receive them with belief. The "vayne miracles" to which the good bishops refer, are, I believe, generally considered, by Anglo-Saxon scholars, as forming a genuine part of the Sermon of Ælfric. If so, their being taken for illustration shows, in accordance with the rest of the homily, that by saying "all is ghostly to be understande," he did not mean to exclude CHRIST'S body from the sacrament, but to assert that the elements could be so called only *ghostly, or in a mystery.* In other words, he tells us, to our great comfort, that we DO, "*in some way, shape or manner,*" receive CHRIST'S body and blood. That the bishops so understood the discourse, there is no doubt, and I offer the extract in the hope that some of those who speak so loudly of *our English Reformers,* may so follow their teaching that our very prayers shall not be interrupted by denials of that holy faith which breathes through every line; that hereafter, when a bishop of the Church shall find it meet to preach of our blessed Saviour's mysterious presence, no priest may be found so forgetful of the doctrine of CHRIST as to *scorn* the teaching of His representative.

A LAYMAN.

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To the Editor of the Churchman.

TICONDEROGA, Dec. 31, 1842.

*Sir,*—The "Song of the Angels," which your correspondent so justly admires, was written by Nahum Tate, a contemporary of Dryden, and joint author with him of "Absalom and Achitophel." He was, in his day, esteemed a very feeble poet, and as such was immortalized in the pages of the Dunciad. He was nevertheless truly devout, and fortunately lived in an age when Church Psalmody was wont to express scriptural truths in scriptural language; before Madrigals and Roundelays usurped its place in the services of the sanctuary; and when it had not become fashionable to hire opera singers to lead the choir, for the very laudable purpose of rendering holy worship more edifying. *

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The following is part of a private letter received by a person residing in this city, and sent to the editor for insertion. It is inserted as an evidence that feelings little consonant to the tastes of "the religious public" may be cherished without being derived from the "Oxford Tracts."

For the Churchman.

Festival of St. Andrew, 1842.

*Dear Sir,*—Your kind favor of the date, "St. Simon and St. Jude," lies before me. The sentiments it expresses toward one "in the ultima thule of ———, where heresy and schism have borne almost unchecked sway," are truly kind and could not fail of being gratifying, were it not for the conviction that he falls so far short of being in "spirit and understanding" what his younger brother has been pleased to accord him, "a warm Catholic." As it has been his allotment to labor in the *ultima australi thule* of ———, where the atmosphere is dense with the miasma of heresy and schism, he has seldom found a fraternal spirit or "sympathetic heart;" and had he not been sustained by the great Head of the Church, and occasionally cheered with what GOD was doing for her in foreign lands, as well as in more favored places of his own native clime, he would have sunk down in apathy or despair. In such a situation, he who is disposed to seek the true path, *must* practise "reserve," or he will most assuredly be considered a wild abstractionist, if not falling "in love with Rome."

"Rationalism" in doctrine and *expediency* in practice is truly "the bane of our age." The Church is in bondage, and no marvel, if her ministry possess the spirit of true Catholic liberty, that they should feel the shackles that bind them. That the Church is in bondage, even in this land of boasted freedom, is a position I presume I need not defend. Look for evidence, at her *vestries,* her *choirs,* and the arrogance with which the grossest error and the most rampant infidelity demands her services in sickness and death. The precious jewels which our LORD hath given His spouse are trampled under foot, and we, shorn of our strength, tamely look on; or if perchance we express the least disapprobation of the sacrilege, we are cast forth to wander in search of a lodging-place, and happy are we if we are not *bound* "to lead about a sister or wife." (1 Cor. 7th, 27th, and 9th, 5th.) Evil as has been the affliction of celibacy and monkery, I fear that the Church will never regain her liberty; never regain her strength—her power to war against the world, the flesh, and the devil; never regain the weapons, whereby, in her primitive state, she was enabled to subdue principalities and powers, until GOD shall raise up a ministry composed of men like the prophets of old, who are willing to wear a rough garment, to look to Him who feedeth the ravens for food, and lodge in the caves of the earth. Men, who will declare the truth, regardless of consequences; who dare triumphantly shake the dust from their feet, as a testimony against those who heed it not, or rail against the commissioned ambassador of heaven. The desecration of consecrated houses, does not furnish the only evidence, of what has long since been deeply impressed on my mind: that the Catholic Christian *no longer* has a visible sanctuary, the uncircumcised and unclean have taken possession and polluted every portion thereof. Yea, truly, "the house of GOD in the present day is a place without defence,—its doors stand open" truly "as a licensed thoroughfare for the uncircumcised and unclean," and wo worth the man who would breathe aught of its holiness.

These things have often caused your humble brother the most painful sadness. But after all, my dear brother, perhaps our strength is to "stand still,"—"in quietness possess our" little "strength," and endeavor to do the greatest amount of good in our power under such a state of things. I freely acknowledge, however, that the chains gall me sore; that my spirit sighs for a purer air, for space and liberty. I cannot but believe a true revival *is now* commencing; that a better, a brighter and happier day is dawning on our beloved Zion; that she is about to arise in her strength and put on garments of praise. GOD seems to be calling many into her ministry; may they be docile and hear the instruction as well as catch the spirit of their holy mother! GOD will do all things well; and may He grant not only a desire for truth without compromise, but the grace of humility; so that not only His Church, but all who profess to be her sons, shall receive priceless benefits from His chastenings.

Thus much I have thought without ever reading a *page* of the "Oxford Tracts," which, by the way, I intended to have purchased of you before you returned. I would have sent for them had I been able. The late charges of the English prelates I think admirable. The Bishop of London's is not yet read but in part. (The Ep. Recorder says he has given Mr. Newman "a decided and stern rebuke," while the N. Y. Baptist Register says he has come out in favor of "Puseyism." Singular that they could not be better agreed. My aim is to read for myself, and though I have *no* doubt the "Oxford Divines" have in some cases laid themselves open to censure, I am unwilling they should be hung without judge or jury. "The Churchman," notwithstanding *some* of its rash correspondents, is to me invaluable; its editorials especially I consider beyond price. * * * *

For the Churchman.

MONTPELIER, Dec. 30, 1842.

*Rev. and Dear Sir,*—

Yesterday our little chapel was consecrated by our Rt. Rev. diocesan, (assisted by a goodly number of the clergy of the diocese,) to the worship of Almighty GOD, the Father, the Son, and the Holy Ghost.

At eleven o'clock the bishop and the clergy in their surplices passed along the principal aisle, chanting in alternate verses the introductory psalm to the consecration service. This, although well calculated to excite the well meant horror of an audience, coming mainly from that class of dissenters among us who *know* the least of the Church, and *fear* the most of course, produced, judging from appearances, quite an opposite effect. The utmost solemnity prevailed, not only at that time, but throughout the services, which, in all, extended to nearly three hours. It was not the solemnity of awe merely, but of quiet reverence; even the renegado boys of our village—who, from exercising unlimited sway over their dear papas and mammas, have come, at length, by a very natural gradation, to rule the affairs of the little community in which they move, by a most despotic sway, entering the most sacred places with the most boisterous and offensive levity—even these little imps, all unconsciously—for no one interfered with them, and as the seats are common, they went whither they would—paused, and drew back, and suppressed their loud whisperings, and became attentive, and almost serious—they and their parents too—who had always felt there was nothing *very* solemn in a *meeting*—felt themselves irresistibly solemnized and *made* serious beyond their wont—their looks expressed more than words—they were affected—they felt that they had misapprehended—and by consequence misrepresented—these Episcopalians. They really thought, judging from their looks, there must be *some* religion in these ceremonies, or they could not affect them so. I confess I thought as much—for nothing but the grace of GOD can overcome the prejudices of bigoted ignorance. It was, on the whole, a profitable occasion to all, I trust. Many "who came to see, merely, if not to scoff," it is feared, it is known, "remained to pray," and even attended the evening service, at the expense of being absent from their own places of public worship, which were open at the same time. The discourse of the bishop on the occasion was a most triumphant vindication of the doctrines and worship of the Church, from those vile aspersions, so unceremoniously heaped upon her by those who know as little of her history, polity, doctrines, and worship, as an infant of the Newtonian philosophy, or a blind man of the beauty of colors.

The following is the order of the services: The bishop and seven of his presbyters being seated within the chancel, the service proceeded. Rev. Mr. Clapp read the sentence of consecration. Rev. Mr. Hoyt read the daily morning service, assisted by Rev. Messrs. Sabine and Bostwick in the lessons. Rev. Mr. Hicks read the epistle for the day. R.

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For the Churchman.

It has been objected to the plan of private instruction, that there will be difficulty in engaging men, and proper men. On the contrary, I hold that this is the only way they can be engaged, or ever will be engaged. A great revolution is now taking place in men's minds, particularly in the west and southwest. They have been intoxicated with pecuniary enterprize, and with a spirit of adventure and speculation. The fanaticism of wealth overspread the land, and people have been in the full enjoyment of golden visions, and of worldly pleasures. Now we are in the midst of a consequent reaction. The golden visions are vanished—the worldly pleasures are at an end. People of every condition are coming to themselves, and, turning their thoughts inwards upon themselves, begin to look around for the consolations of religion—the only consolations within their reach—their only hope of happiness. Hence the numerous revivals—the continual roar of camp meetings in our forests—the protracted meetings in all our villages. Untold numbers are falling into the current of these revivals, and many of them young men of education, talents, and zealous temper, some of whom must, under the powerful impulse now moving them, go forward to proclaim to others the joyful tidings which have stirred up their own hearts, and rescued them from a course of error and wickedness.

These men will not, cannot be restrained; but they feel the necessity of some preparation for the Gospel ministry, some warrant of authority, some connexion with an organized society. Many of them, it may be, are Episcopalians, have been reared and baptized in the Church, learned its catechism and admired its liturgy and offices. Can they contemplate a course of preparation to enter its ministry? What must they do in such case? They must travel some one or two thousand miles from home, incur heavy expense, leave kindred and friends, expose themselves to the rigors of an icy climate, and perhaps unfit their constitutions for the healthy enjoyment of their own. Will any of them do this? No, not one. To the adoption of what course are they then driven? To a union with some one of the thousand and one sects by which they are surrounded. Their talents, zeal, youthful vigor and maturer energies, are lost to the Church forever, nay, are set in active opposition to it.

Now, is it not the duty of the Church, is it not good policy, to adopt measures for *using* such materials, rather than, by treating them with cold neglect, driving them beyond her pale? These are materials out of which she might construct an army of missionary bishops, priests, and deacons, to occupy all the strongholds in this great valley; and they are the materials which she must make use of, before prosperity will attend her, and before her march will be onward. The experience of the last twenty-five years proves it, and I greatly fear the experience of twenty-five years more will prove it further, and to our greater sorrow.

It is not thus that the Church of Rome conducts her business, and baffles the opposition of all Protestantism. She clothes her enthusiastic young men with the cassock, arms them with her missals and breviaries, and makes them propagators of her faith. Nor is it thus that the Presbyterians, Methodists, Baptists, &c., prepare themselves to direct, control, and govern the religious communities of this region of country. They *employ* their zealous converts. They arm them with such authority as they have to confer, and send them out to expend the vigor and energy of their best days in preaching, in advocating the claims of the sect to which they belong, and too often to decry and vilify the Episcopal Church. The mouths of such men cannot be stopped, nor is it desirable they should be; but they may, in many cases, be directed *in* the Church, rather than *against* it. They cannot be educated at the General Theological Seminary, nor is it desirable they should be; but they may be fully and thoroughly prepared for their sphere of action even among us, and so become useful ministers—the ministers with whom our Saviour has promised to be to the end of the world.

A LAYMAN OF THE SOUTHWEST.

The editor would apologize for the late appearance of the above article, which had been accidentally mislaid.

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For the Churchman.

To the Rev. BENJAMIN C. CUTLER, D. D.,
President of the Brooklyn Tract Society:

*Rev. Sir,*—I have to request a favor of you, that the Tracts circulated—I have no doubt with good intentions by the Society over which you preside, and published by the *American* Tract Society—should not, by your agents, continue to be left at my house. I make this request for the following reasons:

Next, in its evil consequences, to the open propagation of infidelity, is the withholding Catholic truth, or any part of it. This is done by these Tracts. I could mention *many* cases. I will *now* select only two. One, in which a Catholic doctrine is mutilated; the other, where a Christian duty has never been even mentioned in the whole series.

1. The Church leads us to address the Divine Being thus: "O holy, blessed and glorious Trinity, three persons and one GOD;" of the second person in this adored Trinity, she teaches by her creeds, in common with the great Catholic Church in the world, "that he was *begotten of his Father before all worlds,* GOD of GOD, *Light* of light, very GOD of very GOD, *begotten,* not made, being of one substance with the Father." *This* is the Catholic doctrine respecting the Second Person in the Trinity. I have nowhere found, in those Tracts, *this* doctrine. I have found *a* doctrine of "Father, Son, and Holy Ghost," as taught from the Bible by Mr. Moses Stuart, and other eminent New England divines, but I do not find *the doctrine as held by the Church,* definitively stated in any tract. I have always thought that the least departure from the Catholic exposition of this mysterious doctrine is one step towards infidelity.

2. The Christian duty to which *no allusion has ever been made* in these Tracts, is, the duty of Christian parents to bring their children to holy baptism. The Church now, as ever, makes it the duty of parents to bring their children to the "laver of regeneration;" when brought there, the minister, acting by the authority *lawfully* given him by the great Head of the Church, prays, that the child so brought to him may be "washed and sanctified with the Holy Ghost," that, delivered from GOD'S wrath, he may be received into the ark of CHRIST'S Church;" he then baptizes him in the name of the ever-blessed Trinity. This having been done, the minister returns thanks to our most merciful Father, "that it *had pleased* him to regenerate that infant with his Holy Spirit, to receive him for his own child by adoption, and to incorporate him into his holy Church." He does not pray that this *may be done* for the child at some future time—but he returns thanks that it *hath been* done—then—to that very child present at the holy font. When this same child becomes old enough to learn what his name is, he is taught by the Church, that in baptism he *was* made a "*member* of CHRIST," a *child* of GOD, and an *inheritor* of the kingdom of heaven." Here the doctrine is evidently set forth that through the *grace* given by the Almighty in this blessed sacrament of baptism, a new and divine life is implanted in the soul, it is "washed and sanctified with the Holy Ghost." No language can be stronger or plainer. To enforce this duty upon Christian parents, of bringing their children to this "state of salvation," is studiously and purposely avoided in all these tracts. Not the least intimation is given that the Church requires this, or that the Saviour gives his grace in this his own appointed way. This is the second step in the same downward road.

Whether I can understand or not, all the mysteries connected with the doctrine of the holy, blessed, and glorious Trinity," whether I can comprehend or not, *how* the grace of our LORD JESUS CHRIST is communicated by the divine, unseen power infused into the sacramental water, I believe in both, because I have been taught by my holy Mother, the Catholic Church, (and she cannot err,) that these are truths and facts which GOD hath revealed.

Sincerely and conscientiously entertaining these views, and wishing them to be held by every member of my family, praying for them that they may be kept "in the communion of the Catholic Church," I do not wish them exposed to any teaching, either from *tracts* or *otherwise,* in which truths like these have not a most prominent place. I have no doubt that much of the prevailing indifference to the Church of CHRIST, arises from the influence of these tracts in withholding any definite and substantial teaching in regard to her nature, claims, ministry, and holy and blessed and life-giving sacraments.

You will excuse me for addressing this letter to you; but I know your high sense of Christian courtesy will keep you from aiding or abetting the practice of thrusting tracts upon individuals or families which they believe to be heretical or injurious. Even at the risk of being thought bigotted in this *most liberal* age, I feel almost disposed to ask the same favor in behalf of "those over whom the Holy Ghost has made me overseer."

I am, reverend sir, truly yours,

EVAN M. JOHNSON.

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For the Churchman.

*Mr. Editor,*—It seems to me that "Unitas," in the Churchman of the 31st ult., is utterly inconsistent with the principles which he advocates. He professes opposition to schism, feels called upon "to bear witness against it upon every suitable occasion," regards it as "inconsistent with duty to CHRIST," as putting the person guilty of it out of "the only revealed way of salvation," and furnishes what he evidently hopes may prove, in a specific instance, its antidote. Had not his letter carried, "enclosed," its own antidote, I should have cherished the same hope, have coincided in "the soundness of its views, and its happy adaptation to common sense readers," and rejoiced in the prospect of its "extensive circulation." But that "compliance with the request," suggested by the "Christian intelligence" of his fair correspondent, who had looked on schism "to lust after it," and who desired her lawful pastor to facilitate her commission of the sin, is certainly at war with his own principles, as it is directly opposed to the principles and policy of any and every branch of the Catholic Church. His course being now prominently before the Church, as an example, "imposes upon me, as I humbly conceive, a duty; viz., to bear witness against" such a practice.

"Unitas" makes a sound and able letter "against schism," convey another letter to facilitate its commission! That he, or any other clergyman, should give to a communicant a letter to worthy acquaintances to promote any real and true interests, any interests not incompatible with "the doctrine and sacraments, and the discipline of CHRIST, as the LORD hath commanded, and as this Church hath received the same, according to the commandments of GOD,"* is right and proper, and may often be productive of much good. But a very different case is that in which no such introduction is asked, no such aid sought; but a letter to facilitate the commission of positive sin, to smooth the way to schism, to favor the reception of one disposed to this guiltiness among those thus guilty. This is the case in which "Unitas" is concerned. And it is a case of evil; for it is at variance with "the doctrine and discipline of CHRIST as this Church hath received the same." Writes not the apostle that schism is a carnal sin?† Admonishes he not, "Mark them which cause divisions, and avoid them?"‡ Prayed not the Saviour before him, "That they all may be one?"§ And pray we not now, in conformity with such teachings, and in unison with the same spirit, "from schism, good LORD deliver us?"‖ "That is to say, in modern phraseology," from "separation from communion with the body," the Church. Then did "Unitas" err in furnishing the desired letter; and then is his example, in this regard, to be eschewed. For his letter, apart from the first paragraph, and the inconsistency which it reveals, I acknowledge my obligations to "Unitas;" and with that paragraph omitted, in the "extra impression to be struck off in a small pamphlet form for distribution," I should be happy to circulate one hundred copies of it. With that paragraph retained, I shall regard its circulation as an evil, presenting an example which will produce trouble to clergymen, and harm to the Church, not counterbalanced by its after soundness and excellency.

CATHOLICUS.

Festival of the Epiphany, 1843.

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* Office for the Ordering of Priests; B. C. P.

† 1 Cor. iii. 3, 4.

‡ Rom. xvi. 17.

§ St. John xvii. 21.

‖ Litany.

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For the Churchman.

In these days of Millerism, one feels the comfort and the necessity of looking to the Church for example; and one feels the pleasure, which is only known to Churchmen, of being guided by her apostolic ministry.

The reason why we find so many persons rejecting truths and strangely adhering to all kinds of false and ridiculous notions, will, I think, be found in their love for evil, and a disposition to reject those truths which all good and intelligent men believe. There is a class of persons who take the Bible and select out of it a faith and doctrine to please themselves. Then comes another class of people who rejects all the first class believes, and then select *their* faith! And yet another class, who fancy they know more than all the other classes, and rejecting the whole of the precious words of GOD, select *their* faith! Now as men by nature feel the necessity of some belief, they form notions to please themselves. Hence this class of people, intuitively looking for an hereafter, and having rejected all known truths, endeavor to make themselves conspicuous by strangely adhering to doctrines of their own creation.

If men could be induced to free themselves from strange prejudices, the veil which obscures their intellect would fall, the clouds which diminish the light of their reason would disappear, and they would no longer wrestle with mysteries; their false notions would vanish, the dispensations of Providence would no longer excite their discontent, and they would enjoy the delightful pleasure of a calm, serene, and happy mind. Patience and resignation would follow, and reside with a contented heart, every corroding care would fly away on the wings of gayety, and on every side agreeable and interesting scenes would present themselves to the view of those who believe in the truth.

Men, therefore, have only to examine with candor and impartiality the doctrine of revelation, and they will feel the greatest inclination to pursue the paths of truth; and he who has not examined this subject will discover truths of extreme importance to his happiness, which the mists of worldly delusion have concealed from his view. Since, therefore, internal and external tranquillity upon earth incontestably consists in our belief of GOD'S truths, it may be extremely useful to believe that which GOD has revealed for the benefit of the human soul, is to enable us to acquire in "blissful solitude" the elements of that joy and happiness we expect to enjoy in the world to come.

B.

For the Churchman.

## AMERICAN PROTESTANT ASSOCIATION.

*Mr. Editor*,—Deeply convinced of the grievous departure of the popish sect from the essential principles of the true Catholic Church of Christ, I look with sorrow on whatever may tend to advance its cause in our country. The recent formation of a society with the above title is eminently of this character. Its direct tendency is to merge in one system of indifference the most heterogeneous mass of heresy and schism, not unconnected with the profanity of bringing the Church of Christ itself into the unholy alliance. It professes to aim at the preservation and defence of the Gospel, while giving sanction to the most grievous departures from it. It enlists in avowed league in the cause of Christ elements essentially antagonistic to that cause. Save in the little and unworthy representation which the Church has therein, disgraceful to her, and impotent for any influence in her behalf, it is a monstrous array of sects and parties, severed from the Church and from each other, all at variance with the Gospel in its integrity, claiming the honor of contending for the Gospel, because declaring war against another erring sect. Mere protestantism, and hatred of popery, are all that is necessary to admit any heresy or schism, or what is worse than heresy or schism,* to fraternization with this grand amalgamator of truth and error.

Can the divine blessing be expected—can the truly enlightened Christian ask it—on a scheme so directly calculated to give prominence and encouragement to erroneous and strange doctrines contrary to God's word?

It requires but little of that knowledge which is afforded by the intelligent study of history, and that judgment which results from intelligent reflection on human nature, to convince us that such an array against popery will only betray its own weakness; make that wicked system transfer the glorying which it will earn over *such* opponents, to the Gospel to which they unworthily pretend; and thus increase the evil which it was intended to diminish, and cause those enemies of the Lord who delight in the vexation of all that bears the Christian name, to blaspheme.

These are mournful considerations for the true Christian, and much more so, because such opposition to the cause of Christ is found in the house of His own professed friends. But true faith realizes all the consolation, hope, and trust, that result from the blessed consideration that it *is* the cause of Christ. HE will triumph, let opposition do what it may. Sects shall in vain rise up, and schisms take counsel together. He that sitteth in the heavens shall laugh them to scorn. The Lord shall have them in derision.

That gracious God leaves Himself not without perpetual witness of His guardianship of His people, and of the Gospel which He has given them for their spiritual and everlasting good. And here, in glorious comparison with all associations of man's device, I am brought to what was mainly in view in penning this article, a grateful notice of that divinely appointed instrument and agent of all good, and guard against all evil, in the profession and practice of religion,

### THE CATHOLIC ASSOCIATION.

This is a venerable institution, having been in existence for eighteen centuries. The Lord Jesus Christ is its President, and He has officers under Him, of divers orders, vested with authority derived in regular succession from Him.

The terms of admission—and this is always to life membership—are a solemn vow, promise, and profession, to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so as not to follow nor be led by them; to believe all the articles of the Christian faith as contained in the Apostles' Creed; and obediently to keep God's holy will and commandments, and walk in the same all the days of our life.

So kindly considerate is this association of the pious desire of parents for the best interests of their children, and for early enlisting them in the cause of the Gospel, that, according to the will and command of its Founder, it receives *them* into membership, provided the conditions are stipulated for, and thus a compact entered into for their proper instruction and guidance.

This association, duly impressed with the great truth that all human efforts without divine guidance and aid are nothing worth, calls its members to daily devotions; to confession to God of their sins; to the comfort of hearing the authoritative declaring and pronouncing of God's pardon and absolution of the penitent and faithful; to praise and thanksgiving for all the divine mercies; and to prayer for all those blessings of providence and grace for which we are taught in Scripture to make our humble supplications; with an especial reference to our deliverance from all errors in religion, to the guarding of His Church from declining into false doctrine, to its preservation from the manifold evils of heresy and schism, and to the conversion of the whole world to the knowledge and practice of the truth as it is in Jesus.

As the true and fast friend of the Scriptures, it provides for the constant large and solemn reading of them on the daily occasions of the assembling of its members for worship.

Humbly, devoutly, and gratefully owning allegiance to Christ as the great King and Captain of salvation, and looking to His atonement as the source of all good, it requires its members to engage often in the commemoration which He appointed of His great propitiatory sacrifice, as His own constituted means of enjoying the precious and eternal benefits of that His so great love.

It provides for the constant instruction of its members, and for extending to the world instruction, in the faith and duties of the Gospel, by the teaching of a ministry duly qualified and sent of God.

It has received from the first and purest days of the Gospel, preserves with care, and will hand down to other ages, standards of faith and duty in strict conformity with those which Christ and His apostles left as the Church's precious and sacred legacy.

By these it meets, and offers its members abundant means of refuting, all the oppositions and contradictions which have been invented against the truth as it is in Jesus. No matter by whom these may have been contrived, or by whom fostered. Let the credit of them be due to Arius, the Pope, or Socinus, to Calvin, Loyola, or Wesley, to Fox, Williams, Murray, or Campbell, or to whomsoever it may, the Catholic Association has in its standards an effectual refutation of each and of all.

Indeed it is the divinely appointed witness and keeper of Holy Writ; is God's own depository of His Gospel; and has authority in matters of religious faith and duty.

It has its instruments and agents for all purposes connected with the interests, the spread, and the defence, of true religion; for the training of its young members in the truths and duties of the Gospel; for preparing fit persons to receive the divine commission as the spiritual rulers and guides of men; for sending them forth, when duly commissioned, for the exercise of their holy functions; and for distributing the Bible, and books and tracts adapted to the explanation and enforcement of the Bible's doctrines and precepts.

This Association has its great centre and strength of operation and influence in England, and is organizing most effective branches in every quarter of the widely spread British Empire.

A branch once thus planted in this Republic has experienced signal tokens of blessings from on high. It has established an influence in the nation, daily telling more and more effectually, by converts from error to truth, by strengthening in professors of the truth its legitimate holy influences, spreading more widely the blessings of Christian *consistency*, and drawing towards itself an enlightened attachment, a heartfelt devotion, a devout and spiritual energy, never before equalled. And, as is often found in every department of the cause of truth, among the clearest evidences of its growing importance and efficiency, are the zeal and desperation with which hostility to it is becoming more and more characterized. But it is Christ's own cause, and is safe in His hands. No weapon formed against it shall succeed. Under its Divine Head, it is on the march to a glorious triumph over all opposing forces.

In His hands, and by His grace, however, its members may do much to bring about a consummation so devoutly to be wished. Every idle member who does little or nothing for it; every unholy member who brings upon it a stain; every covetous member who withholds from it generous and cheerful contribution towards its holy objects; every wavering and inconsistent member, and every one cold and divided in his affections, who, by word or deed, sanctions and encourages influences counter to its own, and would turn into other channels efforts and operations that should strengthen its influence for good, as God's own agent—every such an one is so far impeding Christ's work in gaining for His cause the submission of enemies, the removal of blemishes and defects, and the glad reception of the word.

Let all who love the Lord Jesus Crist in sincerity and truth, say whether the Protestant Association, or the Catholic Association, shall have their membership, their prayers, and the devotion of all which, in their proper spheres, they can do for the

Christian Cause.

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* A mournful illustration of the extent of ground covered by the term protestant, is found in the well-known fact, that not long since a distinguished Presbyterian clergyman of this city endeavored to draw favorable attention to Voltaire as good protestant authority.

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# THE CHURCHMAN.

SATURDAY, JANUARY 21, 1843.

## THE AMERICAN PROTESTANT ASSOCIATION.

Two of our exchange papers, the Episcopal Recorder and the Presbyterian, gave us last week the Address of the American Protestant Association, with stirring editorials in its favor.

The editors of the Recorder "*earnestly and respectfully request every paper connected with the Protestant Episcopal Church to copy it* [the Address] *entire*, in order that it may have the widest possible circulation." The great length of the document, (about eight columns,) and the [illegible] United States," and that two editions of fifteen thousand each have been already published, are our chief reasons for declining to comply with the request. We are gratified, however, to receive the request from the Recorder, and shall be happy to oblige the editors occasionally, in this way, to the extent of two or three columns at once.

The Association is composed of members from various Protestant denominations; and from our own Church we observe the names of the Rev. Stephen H. Tyng, D. D., as a Vice President, and the Rev. William W. Spear as Recording Secretary; together with two Lay Directors.

The objects of the Association are thus stated:

"The objects of its formation, and for the attainment of which its efforts shall be directed, are,

1. The union and encouragement of Protestant Ministers of the Gospel, to give to their several congregations instruction on the differences between Protestantism and Popery.

2. To call attention to the necessity of a more extensive distribution and thorough study of the Holy Scriptures.

3. The circulation of books and tracts adapted to give information on the various errors of Popery, in their history, tendency, and design.

4. To awaken the attention of the community to the dangers which threaten the liberties, and the public and domestic Institutions, of these United States, from the assaults of Romanism."

These objects have our cordial approbation; and we trust we need not add, that the officers and members of the Association, so far as they are known to us, are persons with whom it would give us much pleasure to be corporately united. There are reasons, however, which induce us to decline co-operation in their projected measure.

One general reason which will apply, *mutatis mutandis*, to all independent human associations for the attainment of spiritual good, is, that we have already an "American Protestant Association," which affords a solid basis for the union of Protestants, and opposition to Popery; viz., the Protestant Episcopal Church. This Association works to our entire satisfaction; and as we are already pledged to support it, with all our faculties of soul and body, we cannot either in reason or conscience expend our labor and money in behalf of another, of the operation of which we as yet know nothing, and whose only bond of union is—*negation without truth*.

*Our* Association, by the confession of all our Protestant brethren who are engaged in the new movement, requires no unscriptural terms of admission. *They*, therefore, can join it without any sacrifice of principle, and merely by a few concessions *in things indifferent*. And when it is remembered that "union is strength" in all efforts, and particularly in opposition to Popery, is it too much to hope that they will yield to our earnest entreaties and unite with *our* long tried and well settled "American Protestant Association?"

*Our* Association, moreover, has the advantage of a body of "Articles" drawn up in the full vigor of the Reformation, and celebrated, far and near, for their able and wholesale protest against the errors of Rome. Our Protestant brethren will see the importance of securing this valuable fortress; especially at the present moment, when, if rumors are true, it harbors some false friends who are likely to betray it to the enemy.

It must be candidly owned, that *our* Association has one objection, in the estimation of the purest Protestants. For, being founded on the Rock, (not to be sure on Peter, as the Papists are, but on the faith of Christ,) it obliges its members to be Christians *before* they are Protestants; and by keeping them obedient to the truth, permits them to protest against nothing but error. Hence *our* Protestantism is not of that *essential sort* which perpetually "bays the moon," nor stops till darkness reigns supreme; but of that *rational alloy* which loves the Church of Christ, and sees in its light a reflection of the Sun of Righteousness. We trust, however, that such of the friends of the new Association as are disposed to be Protestants in a rational, Christian, Catholic way, will find this objection to be not wholly invincible.

Another general objection to the new Association is, that, being devoted to a single object, its members will be men of "one idea." Such men are apt to become *monomaniacs*; and even when they stop short of this point, are liable to be driven to excesses which aggravate the evil they wish to cure.

A few instances of this kind occur in the Address, and may be mentioned as particular objections to the new Association.

In the very outset of the Address we find the new Association "defining their position" as follows:

"Addressing, as we are, a Protestant population, who have free access to the Bible, and who reverence its authority, we may be permitted to remind you, that the ground on which the glorious Reformation was undertaken and achieved, was, that Popery was the great Antichrist so minutely delineated in the prophecies of Daniel, in several of the Epistles, and in the Book of Revelation; and that this view has been not only adopted by the great body of Protestant commentators and divines, but incorporated in the Creeds and Confessions of nearly all the Reformed Churches.

And in a note they add:

"Among the distinguished writers who have maintained the identity of Papal Rome with Antichrist, may be mentioned, in addition to *all* the continental and British Reformers, the names of Mede, Sir Isaac Newton, Brightman, Cressener, Whiston, Bishops Newton and Hurd, William Lowth, Dr. H. More, Daubuz, Jurieu, Vitringa, Pyle, and Dr. S. Clarke. Of the *Churches* which have borne the same testimony in their authorized doctrinal standards, it will be sufficient to mention, the Lutheran Church, the Church of England, and its daughter, the Protestant Episcopal Church in the United States, the Church of Ireland, the Baptist Church, the Reformed Church of Holland and Germany, the Methodist Episcopal Church, and the various branches of the Presbyterian Church in Europe and America."

Now this part of the manifesto strikes us as savoring itself not a little of Popery both for the matter and the manner. For the matter; it affirms that the Reformed Churches have changed the Christian faith by adding a new set of articles, of a different kind, to their "creeds and confessions." The old faith, expanded into a definite number of articles, is, that Jesus is the Christ: the new faith added, per the manifesto, by the Reformed Churches, expanded into an indefinite number of articles, is, that the Pope is Antichrist. For the manner; the writers knew that their assertion, if made of the Church of England and the Protestant Episcopal Church in the United States, would be false; and yet, as if desirous to beget an impression of its truth on their readers' minds, they say in a note that these two Churches attest the doctrine "in their authorized doctrinal standards;" in order that their assertion, if questioned, may be brought off by a reference to the Homilies, which are neither creeds nor confessions, and the few rhetorical expressions of which on the Antichristian corruptions of Rome can never prove it to be the doctrine of our Church that the Church of Rome is "the great Antichrist," predicted in the Scriptures.

After quoting several approved Roman authorities, the Address proceeds:

"Here is documentary evidence of the highest kind to show that Popery is *unchanged*, to prove that the Popery of the 19th century and the Popery of the 16th are the same. We have it affirmed by a standard authority in the Romish Church, that it is right to put heretics to death. And we have it officially promulgated by the *present Pope*, that LIBERTY OF CONSCIENCE, LIBERTY OF OPINION, LIBERTY OF THE PRESS, and the SEPARATION OF CHURCH AND STATE, are four of the sorest evils with which a nation can be cursed. Both as Protestants and as American citizens, we count the rights which are here assailed as among our dearest franchises: and we cannot look on in silence and see the craft and power of Rome systematically and insidiously employed to subvert them. We deplore the necessity which calls for the measure; but believing as we do that patriotism and Christianity demand it, we have united, and we invite all who love our institutions to unite with us in repelling the aggressions of the Papal Hierarch."

It is certain that on all these subjects we have *very important* differences with Rome; but it must be obvious to every reflecting mind that these differences respect not *principles* but their *application*. The Reformed Churches excommunicate malefactors and heretics, and leave the state to do with them as she pleases; and as far as relates to the Church, Aquinas (who is chiefly relied on in the Address) sanctions this and nothing more. The Reformed Churches are guarded by confessions limiting the liberty of opinion. The civil laws, in their very prohibitions of crime, prescribe limitations to the liberty of conscience and opinion in the state. Every civil government makes treason a capital offence, and allows no treasonable productions. If the press, even in our own country, assails the reputation of the innocent, panders to the love of obscenity, or blasphemes our God and Saviour, it is arrested by the arm of the civil law; and the laws relating to blasphemy, marriage, the Lord's Day, and we may add, (if the use of the Bible is enjoined in our common schools,) to the education of the young, show, what indeed the laws of all times and all countries, Christian, Mahometan, Heathen, and Atheistic France herself, attest, that it is totally impracticable to explode the *principle* of union between Church and State.

The dangers to which the purity of the Church and the liberty of the state are most exposed arise, we apprehend, (as far as Romanism is concerned,) less from the propagation of bad principles (which generally speak their own condemnation) than from the perversion and misapplication of sound principles. It is our deep and abiding persuasion that duty to the Church and duty to the State demand of us, on this ground, opposition (on proper occasions) to the Church of Rome; since on many subjects she restricts the liberty of opinion and action within limits for the prescription of which she has no divine warrant; and has authorized doctrines and enactments (kept, as the Address well suggests, in temporary abeyance) which encroach on the jurisdiction of civil government. If the members of the new Association will come over and unite with us on this ground, they shall be welcome to all the honors of a slow but certain triumph; but if, following the lead of private zeal, they are bent on blindly opposing principles which they themselves practically adopt and sanction, it is plain that they will take the ground from under their own feet, and enable Rome, as by such tactics they already have enabled her, to swell her ranks with easy victories.

"The system has a Foreign Head. Its bishops owe a paramount allegiance to the Pope. All ecclesiastical appointments, including those of the pastors of their churches, emanate directly or indirectly from Rome. And as the power of the Romish priesthood over the laity is proverbially great, it will be seen at once that the whole body of Roman Catholics in this country may, on any given *political* or ecclesiastical question, be controlled and guided by a secret mandate from the Vatican. It does not belong to us to show that this has been done in any case; it is enough that we show that it *may* be done. We maintain that it would be unwise to foster an organization in the bosom of our country thus dependent upon a foreign head, even if the organization were of a purely religious character."

The above point of opposition we believe to be important and tenable; and if the members of the new Association desire no more than to secure the lawful independence of the Church in one country or the Church in another, and the independence of the bishops in America on the bishop of Rome, we see no reason why they should not accept the Protestant Episcopal Church as the basis of their confederacy. But a union which is itself subject to no Church, and owns no bishop, seems to us to forebode anarchy rather than lawful independence.

"The six or seven hundred Romish ecclesiastics in this country, would deserve very little notice if their official connexion with their foreign head was severed. But they are of some importance when viewed as the agents through whom *the money and influence of Papal Europe* are to be employed for propagating Romanism here. This is the true issue: The Protestants of the United States *vs.* The Papal Hierarchy with its hundred millions of foreign subjects. And those who may attempt to awaken sympathy in behalf of Popery on the ground of its relative weakness in this country, are respectfully requested to keep the real issue, as we have stated it, in view. If the rich Roman Catholic nobles of Europe and their degraded vassals, are *uniting* in great associations for the purpose of proselyting this nation, are *we* to be censured for *uniting* to repel this rude interference of foreigners in our affairs? If they have a right to combine in this way, is our right to combine for the purpose of countervailing their plans less indisputable? If they have a right to send funds here to plant churches, and endow schools and colleges, and to use other means to make proselytes, is it less our right to tear the mask from their system, and to warn our countrymen against their insidious arts? And if they have a right to oppose the general dissemination of the Scriptures, who shall gainsay our right to circulate the Bible, and to admonish our fellow citizens that all attempts to abridge its circulation, go to open the flood-gates of vice and to sap the foundations of the Republic?"

The true issue is here fairly stated; and the right and importance of union are ably vindicated and enforced. But just in proportion to the magnitude of the issue is the importance of a solid and enduring union among Protestants; and we would therefore earnestly entreat our brethren to weigh well the merits of the new and the old American Protestant Association; and if they are honestly persuaded that the old has the advantage, not to weaken the common cause by diverting their energies to another channel. We conclude, therefore, by commending to them, The Protestant Episcopal Church; the true American Protestant Association; the bulwark of the Reformation; the sound friend of civil and religious liberty, and the best safeguard against the antichristian errors and corruptions of Rome.

Est modus in rebus; sunt certi denique fines
Quos ultraque citraque nequit consistere rectum.

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"Puseyite Developments.—The London Patriot gives the name of a Puseyite clergyman, who has published a new edition of the Prayer Book, in which the prayers are printed in English on one page, and in Latin on the other, each paragraph commencing with a red letter. The Puseyites are marching towards Babylon as rapidly as the Catholics can wish for. Lighted candles are now placed on the altars of a large number of the London churches—the Bishop of London having fully sanctioned the practice. Prayers in Latin and image-worship cannot be very far off. Meanwhile, the question is daily assuming a more fearful importance; are the pious portion of the Episcopal Church to remain and see all this incense offered to the Mother of harlots without a note of remonstrance?"—*N. Y. Evangelist.*

Here comes a new restriction from our Protestant sentinels. Hitherto the use and publication of Latin Bibles and Prayer Books has never been interdicted; but now it seems a man cannot publish a Latin Prayer Book, (especially if it have some *red letters*,) although accompanied with the English translation in parallel columns, without making a new stride to Babylon. The next move of our Protestant Inquisition will probably be to prohibit the study of the Latin language.

The fact is not exactly as above stated; though as the difference is not material, the misstatement has been probably rather the effect of habit than of conscious design. The Rev. Mr. Oakley, of the diocese of London, being about to erect a church, has published a small manual of devotions for the use of his own congregation, and of others in like circumstances, who desire to pray "for a blessing on the work." The book is sold for a shilling, and the profits are to go towards the building fund. The prayers are in English on one page and Latin on the other: the reasons of this arrangement are stated by Mr. Oakley in the preface to the work, an extract from which we find in the Catholic Herald. The Romanist (who cannot offer the plea of ignorance, but who has his ends to serve) unites with the Presbyterian in regarding this as a proof of Papistical tendency; a strange inference it must seem to those members of our Church (neither few, we believe, nor Popishly affected) who have presumed to make the Latin a vehicle of private devotion.

Mr. Oakley says:

"As respects the subject, at least, of this little book, which alone is here in question, none can doubt that it is one which, at this time especially, engages the chief sympathies of many of our fellow-countrymen and fellow-Christians. In adopting, therefore, a form of words, (for the most part those of inspiration itself,) the object of which is to invite God's blessing upon some one of the many holy buildings throughout the land, in course of being erected to His honor, we may feel sure that many a heart is beating in response to the sentiments, even where every voice is not attuned to the very accents of our prayer. And if, lastly, the complex and *antiphonal* form of these devotions do not operate to their prejudice as a manual for *private* use, then it is hoped that they will come additionally recommended by the circumstance of their being *directly* calculated for persons in a community, whether members of the same family, or others, associated, by whatever tie, under the same roof.

"The devotions here suggested will be found to consist of actual Scripture, or authorized works, which are either directly appropriated by our Church, or, at least, breathes no sentiment which she disallows. It has been attempted to comprise in these prayers the several subjects which most obviously occur to the thoughts in connexion with the building of a church. They invoke a blessing on the work itself, as an offering to Almighty God; upon the whole Christian Church, the unity of which is typified by the material fabric; upon the bishop of the diocese; the clergyman who is to minister at the altar; the benefactors; the creatures of God dedicated to His service; and those whose minds and hands are employed in directing to His use what is furnished by His bounty.

"It has been thought best to print the Office both in Latin and English. When the Preface of our Prayer Book gives to persons saying the Church service in private the liberty of using 'any language that they themselves do not understand,' it probably rather points at Latin, then merely admits it, though an admission were enough, of course, for the present purpose. The example, too, of the best English divines, such as Bishop Andrews, is in favor of a language removed from common use, as the vehicle of devotional thought, in cases where the option is allowed. Since, however, this manual is intended for persons in general, an English translation is annexed for those who may prefer it."

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Anglo-Saxon Church.—A copy of Archbishop Parker's edition of the two famous homilies of Ælfric, such as our correspondent owns,* would be accounted a great treasure by a bibliopolist. The same homilies are contained in Foxe's Acts and Monuments, and in Wheelock's Bede; and are often quoted as testimonies of the Saxon Church against transubstantiation. They are also given by L'Isle in an Appendix to his edition of Ælfric's treatise on the Old and New Testament.

These homilies have been regarded by divines of the Anglican Church as one and an important link of a chain of testimonies to prove that the Anglo-Saxon Church did not teach the dogma of Transubstantiation, which was afterwards introduced under Lanfranc. Dr. Lingard, (see Appendix to the "Antiquities of the Anglo-Saxon Church,") in a long and subtle note, labors to harmonize the views of Ælfric and Ratram with the Roman standards. Pity the discovery had not been made before the Church of Rome had excommunicated for heresy men whom (if she sanctions the reasoning of Dr. Lingard) she must now own to have been in the very matter of their alleged heresy, witnesses of Catholic truth! Such is the crafty flexibility of Rome, and such her boasted consistency; in one age branding as heresy, the very doctrine which in another age she affects to claim as her own!

The reader who wishes further proof of the purity of the Anglo-Saxon Church on this doctrine may consult Soames's Bampton Lectures, Sermon VII. and notes; also Inett's English Church, pp. 348, &c.

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* These remarks were intended to follow the communication of "A Layman" on our first page.

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Episcopal Fund.—We feel bound to state, that we were off our guard when the article of "Diocese," in last week's Churchman, in relation to the Episcopal Fund, came under our notice; and supposing it to be the production of a friend, admitted it on very slight examination, and under an erroneous impression of its meaning.

We make this remark because there was no occasion whatever for the queries which that article contained; and because, if there had been, we should have considered it injudicious to make them through a public journal. At the same time, however, we cannot admit that the article cast any imputation on the integrity of the Trustees of the Fund; for a fund may be impaired through the "dishonesty" of "institutions" in which it may have been invested for safe keeping, without any lack of good faith on the part of its appointed guardians.

But the truth is, there is no ground whatever for the alleged rumors, nor, indeed, as far as we can ascertain, have there been any such rumors in existence. The Episcopal fund is not invested in any institution, but is secured by first mortgages on real estate, which put it beyond the danger of being impaired by "the dishonesty or improvidence of institutions."

The probable occasion of the apprehension of such danger has been the fact, that Trinity Church has declined any longer to make up the deficiency in the Bishop's salary derived from the Episcopal Fund; in consequence of the failure on the part of the Diocese to make the parochial collection, and so fulfil the condition on which the aid of Trinity Church was promised.

The effect of a diminution of the Bishop's salary would be to oblige him to exchange a residence in the city for one in the country; a step no doubt personally agreeable to the Bishop, but injurious and discreditable to the Diocese. We have little doubt that means will be taken to avert this disgrace from the Diocese, and that the amount hitherto paid and now withdrawn by Trinity Church, will be in some way supplied; and in whatever way the matter is adjusted, we trust the effect will be to induce the parishes to be more regular in their collections for the future.

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A Letter to the Rt. Rev. Francis Patrick Kenrick, *Roman Bishop of Arath, and Coadjutor of the Roman Bishop of Philadelphia, in answer to his Letter on Christian Union, &c.* By John Henry Hopkins, D. D., *Bishop of the Diocese of Vermont.* Burlington: Chauncey Goodrich. 1842.

This letter is calculated to produce a considerable sensation, and we regret that we are unable to insert it in our present number. It shall appear in our next. The exciting point of the pamphlet appears in the following extract:

"And with this view, I hereby invite you, together with as many of your Episcopal brethren as you may think fit, to a public discussion of the whole controversy between our respective Churches, in which it may be shown whether we have, in a single article, shifted our theological position from the ground which our forefathers defended; and in what respects, if any, the relative aspects of our several communions have been changed."

The invitation will, *of course*, be accepted, and we suppose that all interested in the subject will be on the *qui vive* until the preliminaries are adjusted. Bishop Hopkins states that the invitation is given on his individual responsibility, without any conference or communication on the subject between himself and his brethren. We must reserve all comment till our next.

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The second performance of the New York Sacred Music Society for the season, will take place at the Broadway Tabernacle on Monday evening next, and consist of the *Song of the Bell*, and the two first parts of the *Seasons*.

In consequence of the Missionary Meeting expected to be held to-morrow evening, Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, is further postponed until *the first Sunday in next month.*

The undersigned acknowledges, with gratitude to the kind donor, the receipt of a beautiful Painting by Weir, accompanied with an anonymous note, requesting that it may be sold for the benefit of "the Domestic Missions." It is deposited for sale with the Treasurer of the Domestic Committee of the Board of Missions, Mr. Thomas N. Stanford, (Swords, Stanford & Co.,) 152 Broadway.

Benj. T. Onderdonk.

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Boston, Jan. 16, 1843.

*My Dear Churchman:*

Thank you for (among many other things of great excellence with which you regale us) the most excellent letter of Bishop Chase. Its paternal, Apostolic character, must do good. Would to God that our Bishops would oftener, with such Catholic simplicity and sincerity, correct the ardent errors of us boys! We should love and respect them more for their fidelity, than for so much of deference as the spirit of the times dictates.

The best return I can make to the good old father, is to send him $50.* Will you take the trouble to put it in the proper direction for him from New York?

One of Dr. Tyng's "Berries."

* J. A. Sparks acknowledges the receipt of the above fifty dollars, and holds it subject to the order of the Right Rev. Bishop Chase.

Jan. 21, 1843.

### CLERICAL CHANGES.

The Rev. Alexander Burgess, of the diocese of Rhode Island, has taken charge of St. Stephen's Church, East Haddam, Con., and requests that letters and papers intended for him be directed accordingly.

The Rev. Emery M. Porter, having removed to Milton, Litchfield county, Con., desires all communications designed for him directed to that place.

The Rev. Henry Asquith having removed his residence from St. Margarets into Severn Parish, requests that all papers and letters for him be directed to Millersville, Anne Arundel county, Md.

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Messrs. Swords, Stanford & Co. have published the Order of Morning and Evening Service in the German language.

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At the late Special Meeting of the Board of Missions, held in this city, the following resolutions were unanimously adopted:

"*Whereas*, The present condition of the Missions of the Church, is of the most serious and alarming character; and *whereas*, special efforts seem to be necessary, in order to prepare the Church for the Appeal which is about to be made on Quinquagesima Sunday, and *to awaken attention to the pressing wants now existing*:

"Therefore, *Resolved*, That the Committees be authorized and instructed to make such arrangements without delay, to bring this subject to the attention of the members of the Church, by meetings, or otherwise, as they in their discretion shall think best calculated to attain the object immediately in view."

In compliance with the above resolutions, the Domestic and Foreign Committees propose holding a general missionary meeting at St. Bartholomew's Church, on Sunday evening next, the 22d inst., at 7 o'clock.

Several addresses will be made, interesting statements given respecting Church missions, and also a collection made in aid of the funds of both Committees.

New York, Jan. 18th, 1843.

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### TO CORRESPONDENTS.

"D." and "H. H., Jr.," in our next.

"A late Churchman" is received.

A packet for "W." is left at the office of the Churchman.

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## PAROCHIAL COLLECTIONS FOR DIOCESAN EDUCATION.

The undersigned, as Superintendent under the appointment of the Canonical Agent for administering the above funds, would bring before the Churches of the Diocese, and Churchmen generally, the action thus far of the Society to whom by Canon the administration of the same is entrusted. Such statement becomes now peculiarly proper, through the Canonical change of Agent lately made by the Convention, and the important modifications introduced by the Society into the Beneficiary system with a view to its greater efficiency, and the correction of evils heretofore complained of. The present Agent for the administration of these funds, is the incorporated and endowed Society, entitled, "*The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York.*" Its Canonical agency and consequent claims on the Churches and Churchmen of the Diocese, will be best given in the words of the Canon:

"Canon XV. § 3. The business of distributing all funds that may be raised under this Canon for the educating of young men for holy orders, is hereby committed to the incorporated Society, styled, "The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York," which shall make a full annual report to the Convention of the application of all moneys paid into its treasury under the provisions of this Canon, or by the Treasurer of the Convention from any source.

"§ 4. 1. In every Parish of the Diocese provision shall be made for at least Monthly Church Offerings, by collection or otherwise, for Theological Education, &c.

"3. This Canon, so far as it relates to the *prescribed form* of Church Offerings, shall not be deemed imperative on any Parish that has another system for its contributions."

The Society having accepted such proffered agency, now acts under the provisions of this Canon, and in this light of a solemnly recognized Agent for all the Educational Charities of the Church, it now stands before the Diocese prepared to execute those duties as a high and conscientious trust; and in proof of this, the undersigned goes on to state its subsequent action in the premises.

Against the old Beneficiary system of the Diocese, it is not to be denied that strong and widely spread prejudices existed, operating greatly against all collections and contributions for Educational objects. The force of these objections (for they were not wholly unfounded prejudices) arose from the want of adequate permanent supervision over the Beneficiaries, through which defect in the system no sufficient guarantee existed against dulness, indolence, and perhaps unworthiness, wasting the charities of the Church. To correct this great evil in the system, and to give to the Church this adequate guarantee against the waste of its funds, constituted the first and primary object of the Society's action. At its first meeting subsequent to the acceptance of the agency, the subject was referred to a special Committee, and on the meeting held 1st November, 1842, the following By Law was passed, making provision for such supervision:

"In addition to the Officers and Standing Committee above provided for, there shall be likewise chosen a Superintendent and Committee of Education, to whom shall be intrusted the whole executive management of the educational department of the Society's operations, subject to the instructions of the Board from time to time. The Committee shall keep minutes of their proceedings, and lay the same before the Board at every stated meeting. It shall be the duty of the Superintendent to keep, for the inspection of the Board, a beneficiary book, containing the names of beneficiaries and dates of their appointment, amount of appropriation to each, their places of residence—schools, colleges or seminaries—by whom nominated or recommended, dates of termination and causes thereof, and all other needful matters relating to beneficiaries—to maintain the correspondence of the Board relating to its educational objects—to obtain and communicate to the Board all needful information regarding its beneficiaries—to prepare and submit to the Board all reports growing out of the same—and generally to perform all such duties connected with his office as may, from time to time, be prescribed to him—receiving therefor such compensation as the Board may, from time to time, determine.

"The Education Committee shall consist of the Superintendent as Chairman thereof, the Secretary and the Treasurer, and four members of the Board, who, together with the Superintendent, shall be chosen annually. Its duties shall be to receive and report upon, previous to the action of the Board, all nominations and applications for benefices. The Committee shall hold stated meetings, and special meetings may at any time be called by the Superintendent."

To the Education Committee, thus constituted, was then referred the nomination of Beneficiaries, and a reported code of Rules and Regulations for their government. The Academic and Seminary Year being already entered upon, the appointments of the old Education Society were renewed for a period of six months, the same consisting of fourteen Beneficiaries in the General Theological Seminary, and nine pursuing their preparatory studies in various schools and colleges. Their reappointment at the end of this period will be dependent on the Academic Reports submitted to the Education Committee; and provided further, that adequate canonical collections shall by that time have come into the treasury.

After the first of April next, the support of the Beneficiaries must be derived from the contributions of the Diocese. The Society has herein set a noble example of liberality and zeal: Besides organizing the system out of independent funds, it has voted further for the support of the Beneficiaries, every dollar of its own unappropriated income. This is an example that surely will not be lost upon the churches and Churchmen of the Diocese.

In the Rules and Regulations adopted for the government of Beneficiaries, the Society have sought to combine strictness with liberality. A copy of the same is subjoined, in order that the Church may judge of the adequacy and prudence of the means adopted; and whether any further guard is now needed, or in truth could be given, as a guarantee to the Church against misapplication of its bounty. Further plans of improvement in the Beneficiary system are indeed before the Society, though not yet fully matured, by which even further securities will be given, that all those educated by the Church's bounty will be still more eminently worthy of it. Of such further advancement in carrying out the great educational trust committed to it, the Superintendent will in due time make further exposition. In the mean time, sufficient pledge is already given that the Beneficiary system is placed upon new ground, and will go forward with new strength; that the force of past objections to it is now removed, and sufficient motives afforded and sufficient guarantees given, to induce every parish throughout the Diocese to contribute its aid, however small, towards carrying out this great and noble charity of the Church.

But in this great cause of Ministerial Education, lying as it does, when faithfully administered, at the very roots of the Church's prosperity, the great Diocese of New York will surely not be found wanting. What our Church will be in the next generation, depends mainly, under God, on the Candidates who are now in training for the ministry. What charity then can be more fundamental or more worthy of Christian zeal than that which bears directly on increasing *their* numbers, and *their* worthiness. Time indeed may be wanting to awaken the Church to the right estimate of the value of this charity, and to the increased efficiency of the Beneficiary system under its new organization; but that it will so awaken before long, there can be no doubt. Already does the correspondence of the Superintendent with rectors throughout the Diocese evince this cheering fact: the lukewarm in the cause of Education becoming zealous, and past opponents to the Beneficiary system now ranking themselves as its warm friends. But on this point the Superintendent need not enlarge: his duty is fulfilled in stating these facts. As an humble but faithful son of the Church, however, he cannot but indulge the hope that the agency he has herein undertaken may not be without its blessing in advancing this great and noble cause. Nor may, nor will it stop, until the Church in America, like that in England, shall be enabled to rest in strength on her ample and well secured permanent endowments for ministerial education.

John McVickar,
Superintendent, &c.

### RULES AND REGULATIONS

*Respecting Beneficiaries of the Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York.*

1. No beneficiary shall be received under 16 years of age, nor until he has been confirmed and become a communicant of the Protestant Episcopal Church.

2. Every applicant must produce a certificate from a clergyman, stating that he is personally acquainted with said applicant, and believes him to be of established religious and moral character; and has also such confidence in his good dispositions and temper, as to believe him a suitable person to be encouraged for preparation for the holy ministry.

3. Every applicant must produce a certificate from some approved teacher or teachers with whom he has studied, for at least one year previously, stating that his past progress in study has evinced great aptitude for learning and great industry in application; and in further proof of the same, the applicant shall forward to the Superintendent, to be laid before the Education Committee, an original thesis or composition; and if thereunto required by the Superintendent, be also personally examined by him in his studies.

4. Every applicant must produce the written consent of his bishop, or if there be no bishop, the ecclesiastical authority of the diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary—except he be excused therefrom by the Education Committee—and he shall subscribe such pledge accordingly, viz., to wit:—

I do hereby declare it to be my sincere intention and resolution to complete my theological studies by going through the full course of the General Theological Seminary; and with the consent of my bishop do hereby, so far as in me lies, pledge myself thereto.

5. In each case the aid granted shall be regulated by the pecuniary means of the beneficiary; but shall, in no case, exceed the maximum that may from time to time be established by the Board.

6. No beneficiary shall be allowed to engage in any employment that may interfere with his progress in his studies.

7. No married man shall be aided by this society.

8. Every beneficiary shall make annually, on or before the first Tuesday in June, a report through the Superintendent to the Education Committee—transmitting a full report, signed by his instructor or instructors, of his conduct, diligence and progress in his studies.

9. All applications for aid must be forwarded through the Superintendent to the Education Committee, together with the needful documents, on or before the first Tuesday of June in each year.

10. Every beneficiary not in the Seminary must pursue his studies in some literary institution, or under some instructor approved of by the Education Committee.

11. No appointments shall be made for a longer term than one year, and may be terminated sooner through failure in any of the above prescribed conditions.

P. S. Directions of the Treasurer:

James F. De Peyster, Esq.,
49 South street, New York.

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TO THE BISHOPS AND CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

*Right Reverend Fathers, and Reverend Brethren:*

The work, of which I send you a prospectus, was undertaken after my appointment by the General Convention of 1838, as Historiographer of the Church. It was, as its title imports, An Inquiry, of which I could then foresee neither the labor nor the magnitude. Without any theory to serve, the object was to discover the Truth and to follow wherever that may lead me. The consequence has been, that the work has swelled under my hands, and its results have assumed an importance even greater than when it was submitted to the House of Bishops in 1841, and received the reward of their approbation. These results cannot now be mentioned in detail, but they will be found to arrange themselves under the following heads:

1 A complete adjustment of ancient and modern dates, founded on Astronomical computation and Historic testimony. The first part of the work is occupied with these Chronological arrangements; and they will enable the reader to calculate the Lunar and Solar Cycles from the creation of the world, at whatever period his hypothesis may place the creation, and thus to tell the days of the week as well as of the months and years of all preceding time.

2. By ascertaining that the exact space of time from the commencement of St. John the Baptist's ministry to the death and resurrection of our Lord, was three years and six months, or the half week of the prophecy of Daniel, a sure foundation is laid for all computations connected with the prophecies, and the life and death of Christ is seen to be a key to the history of the Universe.

3. For the purpose of proving the dates of his birth and death, it was necessary to examine and compare the principal harmonies of the gospels, and this led to the formation of a chronological arrangement of the history of the four Gospels, which preceding harmonists have not attempted.

It would ill become me to speak in commendation of my labors: all I wish to say, is, that from the very nature of the work, the number of its tables, and the importance of having them perfectly accurate, the publication will be expensive. It is impossible for me, without your co-operation, to incur the expense; and the more liberal the returns, and the sooner they are received, the earlier will it be in my power to commence the publication. I would respectfully suggest, therefore, that a simultaneous subscription be made in several Dioceses, under such directions as the Bishops and Clergy may think fit to give.

I remain, respectfully,
Your servant in the Lord,
S. Farmar Jarvis.

Middletown, Dec. 22, 1842.

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TO THE RIGHT REV. AND REV. THE CLERGY AND THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES;

The undersigned, composing the Executive Committee of Trinity Church, Galveston, Texas, take leave to make the following brief statement:

Aided by the liberality of Episcopalians in the United States, we were enabled, during the past year, to erect a handsome edifice for the worship of Almighty God. It was opened for Divine service on Sunday, the 26th June last, since which time the affairs of the Church had assumed a very encouraging aspect. Fifty Pews had been rented, and we were in hopes that in another year we would be able to free the parish of all incumbrance of debt. The number of communicants had increased sixfold, since the arrival of your Missionary at this station. The attendance on public worship was large, and as respects spiritual concerns generally, a great improvement had taken place, and still farther success, under God was anticipated. But, for wise purposes no doubt, it pleased Providence to deprive us, in the disastrous hurricane of the 18th ult., of the neat temple which with much labor we had erected, and to leave us totally destitute of a house where we can assemble for the purpose of Divine worship. The building was blown from the blocks which sustained it, and so much injured, that, after all the funds we will possibly be able to raise in this city towards its restoration, at least $2,000 will be required for the purpose When you take into consideration, on the one hand, the difficulties with which we are here obliged to contend—the present temporary stagnation of business—the great scarcity of money—the large amount that has been contributed by the citizens towards the defence of the country; and, on the other, reflect on the necessity of establishing our holy religion where its sacred influence is so much required, at a station, the most important in this infant Republic, and which does, and must exercise much influence upon the religious and moral tone of the nation—we feel confident that our Episcopalian brethren in the United States will manifest towards us their accustomed liberality, and enable us to re-establish our church, which without their assistance cannot be accomplished.

Any contribution "for Trinity Church, Galveston," forwarded to the Rev. J. A. Vaughan, D. D., 281 Broadway, or Thomas C. Butler, 20 John street, New York, or Rev. Charles Goodrich, New Orleans, will be thankfully received, and duly acknowledged.

B. Eaton, Rector.
Albert Ball,
Jonas Butler,
J. D. Groesbeeck,
A. J. Yates,
*Executive Committee.*

Galveston, October 1, 1842.

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*The Wellesley Papers.*—The executor of the late Marquis Wellesley, last week sent to the British Museum upwards of three wagon loads of MSS. and books, in compliance with the will of the Noble Marquis. It is hoped that these valuable documents will soon be made available to the public.—*London paper.*

Mrs. Lawrence gave £1000 toward the endowment of the Episcopal chapel to be erected at Dallow Gill, £100 to the fund for the erection of the sacred edifice, and £100 for the building of a parsonage house.—*Ib.*

### CALENDAR.

JANUARY.

22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday.
19. Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

### DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

### MARRIED,

In this city, on the 16th inst., at St. Bartholomew's Church, by the Rev. S. M. Haskins, Clarendon Morse, of Rochester, to Cornelia A. Jenkins, daughter of the late Rev. A. L. Clark.

On the 18th ult., by the Rev. Warner Hoyt, Mr. Amos S. Northrup to Miss Jane Hayes, both of Lewisboro', N. Y.

In St. Matthew's Church, Wheeling, on the 28th ult., by the Rev. Wm. Armstrong, the Rev. E. Woodward, rector of Christ Church, Brownsville, Pa., to Mrs. Rebecca W. Griffith, of Wheeling.

### NOTICES.

### ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made in aid of the funds of the New York Bible and Common Prayer Book Society. A reference to its reports will show that its distribution the past year was larger than ever before—the demands upon its liberality is constantly increasing, and it is gratifying to know that in no instance have the calls met a disappointment—it is confidently trusted that the generous bounty of Episcopalians will be not only continued, but increased, to enable a full supply being granted to the Army, Navy, Merchant Service, Hospitals, Prisons, Feeble and Destitute Parishes of our extensive country, and all that may need, the Bible, the Testament, and our most valuable Prayer Book.
New York, Jan. 21, 1843.

☞ Public missionary meeting at St. Bartholomew's Church, on Sunday evening next.

### MISSION CHURCH OF THE HOLY EVANGELISTS.

The Quarterly Sermon will be preached in the Mission Church of the Holy Evangelists, (Vandewater street,) on Sunday evening next, by the Rev. John Wayland, U. S. Chaplain, and a collection made in aid of the funds of the Church. Service to commence at 7 o'clock.

The friends of the City Mission Society and Episcopalians generally are respectfully invited to attend.
New York, January 21, 1843.

### CHURCH OF THE REDEMPTION.

The *Eighth* of the series of sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. Edward N. Mead. Jan. 21, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening,* at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *The Scope of Prophecy, as it respects Christ, under the title of "The Archangel" of God, as expressive of his Divine Headship over the world of Grace, as our* Redeemer; *and comprehends Man's Fall, and the method of his restoration to the Millenial State.*

Episcopalians generally, are respectfully invited to attend. Jan. 21, 1843.

### ACKNOWLEDGMENTS.

### MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of Swords, Stanford & Co, from D H, $5; by the same, from A Norrie, Esq, $15; and from the same, $5, for the infant school.

Further donations are respectfully solicited, and may be left with Mr Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or with the Missionary,
Benj. Evans,
January 18, 1843. 360 Broome street.

### MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From D H, $5. From A Norrie, Esq, $20, ($15 for the poor, and $5 for the infant school.)
Lot Jones, 192 Allen street.

The Missionary of this station feels compelled to make known to the friends of the poor, by whom he has hitherto been cheered in his labors, the urgent need of their charitable offerings. The receipts for this object, the present winter, have fallen far below the amount he has been obliged to expend. A residence of ten years in the same section of the city, has enabled him to become well acquainted with the character and circumstances of a large number of the necessitous. They are persons nurtured in the Church, some of whom, in their more prosperous days, contributed liberally to her institutions. In advanced years—without means—unable to work—or lying on a sick bed, to whom shall they look?

The Missionary, as one of the almoners of the bounty of the Church, appeals to you in their behalf. Shall he plead in vain? Are the fountains of your charity dried up? Have you *nothing* for the poor widow, who only asks for a small pittance? *Nothing,* for the sick, whose whole subsistence is derived from the alms of others? *Nothing,* for the aged and infirm, now tottering on the borders of the grave? *Nothing,* for your suffering brethren, whose great misfortune it is, that they can find *no work,* and have *no bread? Nothing,* for those helpless children, whom the Saviour loves, and on whose brow the Christian's emblem has been impressed? How then do you show forth your love for the Saviour's flock! How dwelleth the love of God in you!

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.
January 18, 1843.

### NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

Offerings of the Church at M A, $2 50. Rev C C Townsend, Ohio, for Prayer Books sold, $10. Jabez Hayes, annual, $3 50. C J Aldis, do, $3. Total amount, $19.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, January 18, 1843.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From A Hanford, annual, $1 Mrs D Baker, do, $1. Joseph Gill, Richmond, remittance, $30. Christ church, Hudson, Rev P T Babbit, $5. Silas Sprague, annual, $1. Total amount, $38.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.
New York, January 18, 1843.

### MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From A Norrie, Esq. through Swords, Stanford & Co, $20. A friend of the poor, left at my house, $6.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with
Jesse Pound, 27 West Washington Place.
New York, Jan. 18, 1843.

### THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From Grace ch, Waterford, Rev G B Eastman, rector, $4. St Paul's ch, Flatbush, Rev George Burcher, rector, $5. St Mary's ch, Brooklyn, Rev Joseph Hunter, rector, $4. Christ ch, Patterson, Rev A P Smith, $1 38. Christ ch, Hudson, Rev P T Babbit, rector, $10. St Paul's ch, East Chester, Rev R Bolton, rector, $7 50. Christ ch, Manhassett, Rev James P F Clark, rector, (in addition,) $1 25. St Luke's ch, Somers, Rev D H Short, $3 25, Total amount, $36 33.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N Y,
January 18, 1843. 55 Water-st.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Society:

From G, a New Year's gift, $1. An offering of the church at M A, $2 50. Total amount, $3 50.

John W. Mitchell,
Treasurer of General P. E. S. S. U.
New York, January 18, 1843.

### CITY MISSION INFANT SCHOOL, NO. 1.

The Treasurer of the Infant School attached to the Church of the Holy Evangelists, gratefully acknowledges the following donations.

From a friend, $5; a lady, $3; through the post office, for the school, $2; by the Rev Mr Evans, from a Norrie, Esq, $5; by Miss L Haight, a friend, $15; Mrs Dr Hunter, $1 50; Miss T, $0 50; Miss Robert, $2; Mrs Bruce, $1; Mrs G Barclay, $2; Mrs J D Wolfe, $3; Mrs Lydig, $1; Miss D, $0 50; Miss C Lorillard's subscription, $3.

L. H. Blunt, Treasurer.
New York, January 18, 1843.

### MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From a friend to New York Diocesan Missions, $3. From E S, enclosed in a letter, $5. Christ ch, Patterson, Rev A P Smith, $2 02. Church of the Nativity, N Y, Rev Caleb Clapp, rector, weekly offerings, $10. Trinity ch, Rensselaerville, Rev Robert Washbon, $6 25. St Stephen's ch, N Y, Rev J H Price, rector, monthly offerings, $30. Sunday school of St Clement's ch, N Y, Rev E N Mead, rector, $7. St Clement's ch, N Y, Rev E N Mead, rector, collection, $36. Total amount, $99 27.

C. N. S. Rowland, Treasurer,
January 18, 1843. 55 Water st.

☞ There is still a deficiency of $300 to meet the payments due to Missionaries on 1st inst.

### TRINITY CHURCH, GALVESTON.

The undersigned thankfully acknowledges the receipt of the following contributions:

From Christ ch, New Orleans, per Rev Dr Wheaton, $99. St. Paul's do, per Rev Mr Goodrich, $56 18. Grace ch, Francisville, per Rev D S Lewis, $100. Christ ch, Mobile, per Rev S S Lewis, $162 35.

Dec. 27th, 1842. B. Eaton, Rector.

### DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Jan. 11, has received the following contributions, viz.:

Donation from David Hadden, Esq, $50; church at Flint, from St James' ch, Newtown, L I, per Rev Mr Shelton, $10; Christmas offerings of Sunday school of Trinity parish, New Haven, per Rev Dr Crosswell, $33; St Michael's ch, Trenton, N J, per Rev S Starr, $25; through B Howard, Esq, R A, Boston, Mass, from St Paul's ch, Boston, Missionary Association, for Illinois, $6; general purposes, $182 25—$188 25. Christmas offerings of St Paul's ch Sunday school, Boston, one half, $32 18; do of Grace ch, Boston, do, $23 12; do of Christ ch, Boston, do, $5; do of Trinity Hall, Boston, do, $5; do of St James' ch, Roxbury, do, $10 57; do of St John's ch, Charlestown, do, $10 06; do of St Mary's ch, Newton, do, $10 12; do of St Andrew's ch, Hanover, do, $15 36; do of Christ ch, Springfield, do $5 25; do of St Luke's ch, Lowell, do, $2 12; do of Christ ch, Andover, do, $4 26; do of St Peter's ch, Salem, do, $6 40; do of St Thomas' ch, Taunton, do, $8 88; do of Mt Zion ch, Chelsea, do, $0 75; do of St John's ch, Wilkinsonville, $17; do of St Mark's ch, Warren, R I, one half, $4 50; do of St Paul's ch, Wickford, R I, do, $1 90; do of St Michael's ch, Manchester, N H, do, $1; do of St Luke's ch, Lowell, Mass, $8 35; offerings of Trinity ch, Nantucket, $20; do of St John's ch, Wilkinsonville, $7 75; ladies' association of Grace ch, Boston, for missions in Ill, $70, Logansport, $30—$100—$487 83. Christmas offerings of Sunday school of Emanuel ch, Brooklyn, L I, by Charles Congdon, supt, one half, $10; Christmas offerings of Sunday school of St George's ch, N Y, per Rev Dr Milnor, $12 87; from Trinity ch, Newport, R I, per Rev F Vinton, rector, for missions at Jonesville, $20; ch at Akron, $30; Davenport, $15; conversion of the Jews, $20; general purposes, $19; Christmas offering, S S, $6—$100; Christmas offering, from a member of Christ ch, St Louis, per Bishop Kemper, $5; Christmas offerings of St John's ch, St Louis, per Bishop Kemper, $12 50; St Luke's ch, Rochester, per N T Rochester, Esq, $100; Christmas offerings of Sunday school of do, $7 50; offerings of church at M A, $20; a friend to missions, one half, $50; yearly contribution of St Paul's ch, Pawtucket, R I, per E J Wilkinson, Esq, one half, $35; Miss A Bowers, same parish, $2; Sunday school of Christ ch, New Brunswick, N J, Christmas offerings, $6; a lady of same parish, $1; monthly collection of St Stephen's ch, per Rev J H Price, $15 25; by the hands of the Rev Dr Milnor, from the Missionary Association of St George's ch, N Y, being a contribution of a member of the same, $500; congregation and Sunday school of Christ ch, Belville, N J, $7; Christ ch, New Orleans, for missions in La, $250; Christmas offerings to God for dom missions in Jubilee College, Ill, per Rt Rev Dr Chase, $18 12. Through Daniel Ravenel, Esq, rec agt, Charleston, S C, offerings St Luke's parish, per Rev A Woodward, $5 35. Off'gs St Stephen's ch, Charleston, per Rev Mr Dupont, $25 43. Christmas offerings S school of same, $1. St. David's ch, Cheraw, per Rev J W Miles, $114 50. Christmas offerings St Andrew's ch, per Rev. S. Hanckell, $25. A wedding fee from Pineville, $25. Collections monthly miss lecture St Stephen's ch, per Rev Mr Dupont, $17 25. From Rev P Trapier, Christmas offerings St Michael's ch, $19 50; Epiphany, do, do, $72 58; Female Bible class, do, to purchase S school books for the west, $13; collection at a general meeting, Jan 9, at St Michael's ch, $110—$215 08—from an individual, $1—$432 61. An individual contribution from St Michael's ch, Trenton, N J, $10. Christmas offerings S school Christ ch, Pomfret, Ct, for Mr Dupre's school, Springfield, Ill, $1. A member of Christ ch, N Y, $1. Robert Carter, Esq, Flushing, L I, by the hand of Rev Dr Cutler, $50. Trinity ch, Northfield, Con, Rev Dr Holcomb, rector, $20. Total $2272 78.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
Jan. 18, 1843. 152 Broadway, New York.

### FOREIGN MISSIONS

The treasurer acknowledges the receipt of the following sums since last report:

Through the Rev Charles Gillett, from members of St Luke's ch, Boston, for the church at Galveston, $62; a member of St Mark's ch, Warren, R I, for do, $2—$64. From D H, $30. Through B Howard, Esq, treasurer, &c, Boston, from missionary association of St Paul's ch, Boston, for the Jews, $5; for foreign missions generally, $201 25—$206 25. Through B Howard, Esq, treasurer, &c, Boston, Christmas offerings of St Paul's ch Sunday school one half, $32 18; do of Grace ch Sunday school and branch, do, $23 12; do of Christ ch Sunday school, do, $5; do of Trinity Hall Sunday school, do, $5 25; do of St James' ch, Roxbury, one half, $10 57; do of St John's ch, Charleston, do, $10 06, do of St Mary's ch, Newton, Lower Falls, do, $10 12; do of St Andrew's ch, Hanover, do, $15 35; do of Christ ch, Springfield, do, $5 25; do of St Luke's ch, Lowell, do, $2 12; do of Christ ch, Andover, do, $4 26; do of St Peter's ch, Salem, do $6 40; do of St Thomas' ch, Taunton, do, $8 87; do of Mt Zion ch, Chelsea, do, $0 25; do of Trinity church, Nantucket, do, $5 50; do of St Mark's ch, Warren, R I, do, $4 50; do of St Paul's ch, Wickford, do, $1 90; do of St Michael's ch, do, Manchester, N H, do, $1—$151 72. Through B Howard, Esq, treasurer, Boston, from Sunday school of Grace ch, balance due for six months' support of 15 children in Africa, in advance of 1st of January to 1st July, 1843, $126 87; from St John's ch, Wilkinsonville, $7 75; Christ ch, associated meeting, $150 48—285 10. Rev James Milnor, D D, rector of St George's ch, N Y, $100. Sunday school Christmas offering of St George's ch, per Rev Dr Milnor, viz, senior school scholars, one half, $6 62; junior school scholars, one half, $4; contributions of G, M and F, three children, savings of past year by self denial, for an African boy under Rev Mr Payne, to be called Horatio Gillett, $20; thankoffering of parents in behalf of their infant daughter, for support of Mary Maynard, in Africa, $30; Duane street Sunday school, one half, $2 25—$62 87. From Trinity ch, Newport, R I, through Rev F Vinton, for education of Gray Gilliat, in Africa, $20; for do of Mary Champlin, do, $20; from Sunday school of Trinity ch, $8, being from Christmas collection, for Maria Whipple Vinton, Africa, $20; for church at Galveston, $23 23; from Sunday school Christmas offering for church at Galveston, $5; for Sunday school books for Rev C Gillett's mission, $10; foreign missions generally, $6 77—$105. From Christmas offering of Emanuel ch, Brooklyn, L I, for Charles Congdon, supt, for Africa, one half, $10; collection in Christ ch, New York, per Rev Dr Lyell, $8 95; from St Luke's ch Rochester, N Y, per T N Rochester, Esq, for support of Sophia Rochester, Africa, $20; for Africa, $20; for foreign missions generally, $60; Sunday school Christmas offerings, $7 50—107 50. From young ladies' sewing circle of St Paul's ch, Pawtucket, R I, per E S Wilkinson, Esq, for education of Eliza Taft, Africa, $20; yearly contribution of St Paul's ch, Wickford, one half, $35—$55. A friend to missions, one half, $50; from St James', Piqua, Ohio, per Rev R S Killin, rector, Christmas offerings of Sunday school, $4; from the church, $9—$13. From St James' ch, Derby, Ct, through Rev Mr Ashley, from Anna Humphrey's Society, for education of a child in Africa, Anna Humphrey, $15; monthly collection in St Stephen's ch, New York, for Africa, $2, for foreign missions generally, $23—$25; from St Paul's ch, Augusta, Geo, per Rev E E Ford, rector, Christmas offering of Sunday school, one half, $4 56; from Grace ch, Honesdale, Penn, per Rev O Evans, rector, for Africa, $5 73; Christmas offerings of Sunday school, for Africa, $2 27—$8; from the ladies of Christ ch, Hartford, Ct, for a child in Africa, $20; from Christ ch, Belville, N J, Christmas offerings of Sunday school and congregation, one half, $7; a few young ladies of a select school in the parish of Somers, Westchester co, N Y, for Mrs Hill's mission school, Greece, $5. Total, $1333 95.

J. Smyth Rogers, Treasurer.
New York, January 18, 1843.

### FAMILY SCHOOL.

The subscriber offers to receive into his family and instruct, a select number (*six only*) of Pupils preparatory for the College or the Counting Room.

The Government will be parental, the Instruction practical. Every attention will be paid to the formation and culture of moral and religious habits; and also to the formation of correct mental habits.

The terms for Tuition, Board, Fuel, Lights, &c., the pupil furnishing his own bed or mattress, bedding, bedstead, books and stationery, as at other schools, will be $150 per annum, payable semi-annually in advance.

Reference to Hiram Ketchum, Esq., and to Morris Ketchum, Esq., whose sons are now with the subscriber.

DAVID H. SHORT.
St. James' Parsonage, North Salem,
Westchester co, N. Y., Jan. 20, 1843.
Jan. 21—4t

### CHURCH ORGAN FOR SALE.

The case of Mahogany, the design highly ornamental. Size—15 feet 10 inches wide, 22 feet 2 inches high, and 7 feet deep. Stops, twenty. It will be sold very cheap. Apply to

W. H. HARISON,
No. 187 Fulton street, New York.
Jan 21—tf

### THE BIBLE IN VELVET AND GOLD.

D. Appleton & Co, 200 Broadway, have just imported a supply of the elegant Oxford Edition of the Bible (pocket size) richly bound in velvet, with gold borders, clasps, &c.

Jan. 21.

### NEWMAN'S PAROCHIAL SERMONS.

*D. APPLETON & CO.,*
200 Broadway,

Respectfully inform the Clergy and Laity of the Protestant Episcopal Church, their intention of publishing, as soon as a sufficient number of subscribers are obtained,

PAROCHIAL SERMONS,
By John Henry Newman, B. D.,
Fellow of Oriel College, Oxford.

It is proposed to print the six volumes of the London edition, (which now cost eighteen dollars,) in two handsome volumes for Five Dollars, to match in size and style, Palmer's Treatise on the Church, lately issued by them.

In soliciting the patronage of the Clergy and Laity of the Church, they refer with pleasure to the following highly recommendatory letters:

*From the Bishop of New York.*

It gives me great pleasure to hear of your design to publish an American edition of the Rev. John Henry Newman's Parochial Sermons. From a partial acquaintance with them by my own perusal, and a knowledge of the opinion entertained of them by brethren in whose correct views and sound judgment I have the fullest confidence, I have no hesitation in regarding these sermons as eminently calculated to promote the knowledge and practice of genuine evangelical religion.

I have long, gentlemen, cherished a grateful sense of the obligation under which all true friends of that religion lie to you for the great good which your press has done to its cause. I cordially commend the present enterprise as worthy of all patronage, and would be glad to have these volumes of sermons in the possession of every family in my diocese. For simplicity and godly sincerity, for humble and child-like reliance on the word of God, and for close, pointed, and uncompromising presentation of the truths and duties of the Gospel, I know not their superiors; nor their equals, except it be in the well known and generally approved "Plain Sermons, by Contributors to the Tracts for the Times."

To all then who love the Gospel, and desire true instruction therein, I unhesitatingly commend Newman's Parochial Sermons.

Wishing you success in the truly good work to which your press is so largely contributing, I have the honor to be, gentlemen, with great respect,

Yours very truly,
Benj T. Onderdonk.

New York, Dec. 7, 1842.

*From the Bishop of New Jersey.*

I highly approve your proposal to reprint Mr. Newman's admirable Parochial Sermons, and desire for them the most extended circulation. Much as I have been gratified by your republication of many excellent books, the heirlooms which the Church of England has derived from ancient piety and learning, or the production of the vigorous minds and fervent hearts that now adorn while they defend her altars, I have looked and longed for an edition of these sermons, as your noblest contribution to the sacred literature of the times. Mr. Newman's Sermons are of an order by themselves. There is a naturalness, a pressure towards the point proposed, an ever salient freshness about them, which will attract a class of readers, to whom sermons are not ordinarily attractive. Again, they are of a wonderful comprehension. While they are not above the level of the plainest readers, they will interest and satisfy the highest and most accomplished minds. With the most intellectual persons, they will win their way, I am sure, as no modern productions of this sort have done. But all these are but incidentals to their sterling and imperishable worth, as expositions of the truth of Holy Scripture, and exhortations to the duties of the Christian life, urged to the heart with an earnestness and unction scarcely paralleled; above all, carrying with them a force beyond all argument, beyond all eloquence, in the living power of holiness with which they are instinct, to rouse the careless, to steady the wavering, to sober the worldly, to animate and elevate the humble seeker of the kingdom of God and its righteousness, and to imbue the age with, what it needs the most, humility and heavenly mindedness. I shall welcome your proposed volumes as powerful auxiliaries to my exertions to set forth the Gospel in the Church: and devoutly pray that God may bless them to the edification of many souls, and to the advancement of the pure and peaceful kingdom of His blessed Son.

Bidding you "God speed!" in your career of useful and most honorable enterprise, I am faithfully your friend,
G. W. Doane.

Riverside, St Andrew's Day, 1842.

*From the Bishop of North Carolina.*

Raleigh, Nov. 28, 1842.

Your letter announcing your intention to republish the *Parochial Sermons of the Rev. John Henry Newman, B. D.,* Oxford, has given me sincere pleasure. In compliance with your request for my opinion of them, I do not hesitate to say,—after a constant use of them in my closet, and an observation of their effect upon some of my friends, for the last six years,—that they are among the very best practical sermons in the English language; that while they are free from those extravagances of opinion usually ascribed to the author of the 90th Tract, they assert in the strongest manner the true doctrines of the Reformation in England, and enforce with peculiar solemnity and effect that holiness of life, with the means thereto, so characteristic of the Fathers of that trying age.

With high respect and esteem, your friend and servant,
L. S. Ives.

*From the Bishop of Maryland.*

Dec. 17, 1842.

I am glad that you design to publish Mr. Newman's Sermons. The portions of their contents about which there is a difference of opinion, are not to be set in the scale against the general tendency of the volumes.—Deeply spiritual, and searching the reader's heart with no ordinary insight into its recesses, they cannot fail to quicken faith, alarm lukewarmness, expose hypocrisy, detect unbelief, and powerfully stimulate the sinner to repentance and the believer to renewal and increase of holiness. Nowhere have I seen Christ crucified, yea, rather risen again, set forth with more plainness. By no practical writings have I been more strongly moved to loathing of sin, and utter renunciation of self-dependence. Man's helplessness and the all-sufficiency of Christ, are nowhere to be found set forth with greater earnestness of enforcement and variety of illustration.

Very respectfully, your obedient servant,
W. R. Whittingham.

*From Rev. Dr. Seabury, (editorial notice in Churchman.)*

We are pleased to learn that D. Appleton & Co. contemplate the republication of Mr. Newman's Sermons. The English copy now forms six volumes, and cannot be furnished to purchasers at a less price than $3 a volume. The American copy, if published, will give the same amount of matter in two volumes, at $2 50 a volume; making a difference of 13 dollars. The work will be put to press as soon as a sufficient number of subscribers are obtained to indemnify the publishers.—We can hardly doubt that many of our readers, on seeing this notice, will hand in their names. The sermons of Mr. Newman have already in this country produced the happiest effects, and we have long and often desired their republication, in order that the sphere of their influence may be enlarged.

☞ The publishers will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work.

D. APPLETON & CO.,
Publishers, New York.
GEORGE S. APPLETON, Philadelphia.

The publishers of the following papers will confer a favor by copying the above advertisement, sending the paper by mail; and shall receive therefor a copy of the work as soon as published: Gospel Messenger, Utica; Gospel Messenger, Charleston; Western Episcopal Observer, Cincinnati; Episcopal Recorder, Philadelphia; Banner of the Cross, do.; Christian Witness, Boston Church Chronicle, New Haven; Southern Churchman Alexandria. Jan. 14—3t

### CHRISTMAS AND NEW YEAR'S PRESENTS.

JUST PUBLISHED,
By the Gen. Prot. Episcopal S. S. Union,
*And for sale at the Depository, No. 20 John st.,*

The Winter's Tale, or, The Early Days of Christianity in Britain, with two highly finished wood engravings.

Little Mary's Trouble; or, Study to Please God rather than Men, with an elegant engraving.

Also for sale,

THE CHILDREN'S LIBRARY,

Containing the following volumes uniformly bound in fine muslin, gilt—

Blossoms of Childhood,
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The Infant Brother,
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Agathes, and other Sunday Stories.

A Visit to Nahant,
Visits to Aunt Clement,
Francis Lucas,
Treatise on Prayer,
Patrick's Book for Beginners.

Festivals and Fasts of the Church. A Series of Familiar Conversations between a Godmother and Child: for the use of Young Persons.

A variety of other books suitable for presents to young persons will be found at the Depository.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
Church Depository, No. 20 John street.
Dec. 24.

### PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION

AN ILLUSTRATED EDITION OF THE

### BOOK OF COMMON PRAYER.

Edited by the Rev. J. M. Wainwright, D. D.

The subscriber proposes to publish an edition of the Book of Common Prayer, ornamented with upwards of seven hundred engraved illustrations. It will be completed in twenty numbers, the first four of which will be issued monthly, and the remaining sixteen semi-monthly, so that the whole work will be furnished to subscribers within twelve months. The illustrations will consist of vignettes, of a beautiful character and design, and of sacred subjects from the works of the first masters, adapted to the Epistles and Gospels, and the Psalter. The greater part of these will be selected from the English edition of the Pictorial Prayer Book; but to these many others will be added, from original drawings, prepared expressly for this work, by J. G. Chapman, Esq. The whole will be engraved in a masterly manner, and the paper and letter-press will be of the very best quality. The pledge is hereby given that every number of the work shall be equal to the specimen submitted.

The arrangement and adaptation of the illustrations will be under the superintendence of the Rev. Dr. Wainwright.

As an appropriate companion for this work, Dr. Wainwright will prepare a history of the Liturgy, together with a commentary upon the text and rubrics. This work will be embellished with designs having special reference to the Church in this country. It will be comprised in twenty numbers. The whole will form two handsome volumes in royal octavo. Either of these volumes may, however, be taken independently of the other, so arranged as to be bound in a single volume.

The cost of the numbers will be 31¼ cents each, payable on delivery. Those subscribers who forward to the publisher $6 in advance for the Book of Common Prayer, or $12 for the two volumes of Prayer and Commentary, will receive, in addition to the work, a morocco cover or covers, splendidly embossed, with a representation of the exterior and interior of Trinity Church, New York, the value of which will be $1 50 each cover. Persons wishing to avail themselves of this privilege, at the time of sending their subscription, will please to state what color of morocco they would prefer, and it shall be given. Any clergyman who will forward the names of four subscribers, with the amount of subscription, will be entitled to a copy of the work.

This work will form a suitable present for the Christmas and New Year holidays, and it is designed to have the first number ready for this purpose, the preparations for it having been nearly completed; yet as it may not be ready for delivery at the exact time, a certificate of subscription has been prepared, which will assure to those who possess it the regular receipt of the work as the numbers come out.

To suitable Agents this work affords a rare opportunity, as it can be put to them on favorable terms. Orders for this work must invariably be accompanied with the cash. All communications to the publisher must be post paid.

*The work can be had through the principal Booksellers and Periodical Agents generally throughout the United States.*

H. W. Hewet,
138 Fulton street, New York.
Jan. 7.

The Religious History of Man; in which Religion and Superstition are traced from their source. By D. Morison. 2d edition. 1 vol. 18mo.

The Whole Duty of Man; laid down in a plain and familiar way for the use of all, but especially the meanest reader, with private devotions for several occasions. First published 1658. A new edition. By the Rev. W. B. Hawkins, of Exeter College, Oxon. 1 vol. 12mo. Pickering, 1842.

Four Discourses on the Sacrifice and Priesthood of Jesus Christ, and the Atonement and Redemption thence Accruing, with supplementary Notes and Illustrations. By Jno. Pye Smith, D. D. 2d edition, enlarged. 1 vol. 12mo.

A Song of Faith, Devout Exercises and Sonnets. By Sir Aubrey De Vere. 1 vol. 12mo.

A Companion to the Temple; or, Help to Devotion in the Use of the Common Prayer. By Thomas Comber, D. D., late Dean of Durham. 7 vols. 8vo. Oxford press.

Liturgiæ Britannicæ, or the Several Editions of the Book of Common Prayer of the Church of England, from its Compilation to the last Revision; together with the Liturgy set forth for the use of the Church of Scotland, arranged to show their respective variations. By Wm. Keeling, B. D. 8vo. Pickering, 1842.]

Imported and for sale by
WILEY & PUTNAM,
Booksellers, Publishers and Importers, 161 Broadway, N. Y., and Paternoster Row, London.
Jan. 14.

### CHURCH MUSIC.

### *A NEW GLORIA IN EXCELSIS.*

JUST PUBLISHED,

BY J. A. SPARKS, 111 Nassau street, a *Gloria in Excelsis,* with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."

This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

### ELEGANT BOOKS FOR CHRISTMAS AND NEW YEAR'S PRESENTS.

Book of Common Prayer, elegant editions; printed in single columns on very fine paper, and embellished with six appropriate steel engravings. They are superbly bound in Turkey Morocco, plain and extra gilt, N. B. A few bound in velvet, with gold clasps and ornaments, very elegant.

Family Bibles, beautifully bound in calf and Morocco, with 35 fine steel engravings.

Also—Pocket and Polyglot Bibles and Testaments—together with various religious, standard and illustrated books by approved authors, in fine bindings.

Annuals, for 1843. Fifteen different Annuals fo 1843, including all published in this country and England.

Books for Children. A very large assortment, with several new kinds, published this season.

Stationary and Fancy Articles.—A great variety.

Fashionable Magazines.—The Lady's Book, Graham's Magazine, Ladies' Companion, The Artist, Sargent's New Monthly Maganize, Boston Miscellany, together with all the other monthly publications, for sale by the single number, or subscriptions received by the year.

All for sale at the lowest prices at
H. & S. RAYNOR'S Bookstore,
Dec. 17—6t 76 Bowery.

Church and Parlor Organs.—Geo. Jardine, *Organ Builder,* Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

*For Sale,*

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—vly

### BURNET'S HISTORY OF THE REFORMATION

JUST PUBLISHED,

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and 23 elegantly engraved Portraits, forming four elegant 8vo vols., $8.

RECENTLY PUBLISHED,

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession. Creed of Pope Pius IV, &c., revised and corrected, with copious notes and additional references, by the Rev. James R. Paige, A. M. of Queen's College, Cambridge. In 1 handsome 8vo. vol., $2.

An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. 1 handsome 8vo. vol., $2.

D. APPLETON & CO, Pulishers, 200 Broadway
Jan. 14. GEO. S. APPLETON, Philadelphia

*From the Caledonian Mercury.*

## THE TRINITY CHAPEL QUESTION.

Correspondence between the Right Rev. C. H. Terrott, Bishop of the Scottish Episcopal Church in Edinburgh, and the Rev. D. T. K. Drummond, minister of Trinity Chapel, Edinburgh.

(*From a Correspondent.*)

We have waited with patience till the first burst of excitement occasioned by this correspondence had subsided, to make such remarks on it as truth and justice require, considering the misrepresentations that are current in society on the subject.

The Rev. D. T. K. Drummond, who figures in its pages, has long been in the habit, it seems, of holding what he calls "weekly expository lectures," apart from the ordinary services of the sanctuary, in a room hired for the purpose. For this practice he has just now been *admonished* by Bishop Terrott, it being contrary to one of the canons of their Church, which requires every clergyman, when officiating or preaching in any place publicly, to read the liturgy. Mr. Drummond being accustomed to substitute his own devotional effusions for the established form of prayer, is so thoroughly enamored and convinced of the superior efficacy of these, that he has actually resigned his ministerial charge, rather than comply with the injunction of the canon. This we take to be the true statement of the matter, though he does his best to conceal it from himself and others, under a profusion of words about "principle," and "privilege," and "Christian liberty," and so forth.

Mr. Drummond has been ill advised in the publication of this correspondence. It exhibits his conduct, we can assure him, in no very enviable light. In the letter addressed to his "Dear Christian Friends," after his resignation, he evidently wishes to represent himself as the victim of harsh and unmerited treatment. We have read the correspondence with careful attention and impartial feelings, and it is our conscientious belief, that he is the victim only of his own folly and egotism.

In the same letter he speaks as if he had gained a triumph over Bishop Terrott, by unanswerably showing that his prayer meetings were private, and therefore not censurable according to the canon. "I have proved them to be private," he says, "which proof he has made no attempt to set aside." And how does he prove it? 1st, They are privately announced, that is, to the congregation alone. 2dly, The room in which they are held is, for the time, my own private room." Now to this we answer, 1st, Every congregation is in its nature *public*, and consequently every announcement made therein, must be public. 2dly, Every room hired for a public purpose, may, just as well as that of Mr. Drummond, be considered as the *private* room for the time, of the individual who hires it. So would it be, for example, in the case of a musical performer having engaged the Assembly Room for a concert. Would the concert therefore be a *private* one? Mr. Drummond has not informed us, how many of his actual congregation were in the habit of attending his lectures, nor how the expenses of the room were defrayed—whether from his own purse or by subscription. Perhaps it was prudent to keep these matters out of view.

But after all, we are wasting time in noticing such things. The Reverend Gentleman has himself confessed to the public character of his prayer meetings. Look at letter 8, p. 24, where he thus writes—"On very many occasions when I have been urged by persons attending my weekly meetings in Clyde Street Hall, to remove them to a larger room, as sometimes fifty or sixty people have gone away from the door, unable to gain admittance, my constant reply has been to this effect—'No, these are not public meetings, and to make them so would interfere materially with what I consider their useful character, viz., *family meetings*.'" What signifies Mr. Drummond's consideration or representation of the character of his meetings? The question is not, what he wished them to be thought, but what they actually were. Every schoolboy knows, that the publicity of a meeting does not depend upon the size of a room or on the number assembled, but on its being open to all persons who may choose to come there. This is the essence of a public meeting. Out of his own mouth, then, he stands convicted, for he admits, that some fifty or sixty people were repeatedly driven from the door, not because the meeting was select or private, *but because the room was full!* This matter, therefore, is conclusively settled.

We are unwilling to characterize, as we think they deserve, Mr. Drummond's elaborate endeavor to draw the Bishop into a decision respecting his other prayer meetings, against which no objection whatever has been raised. We can positively discover no object in these, but that of entangling the bishop into some opinion or concession which the Rev. Gentleman might take advantage of, and turn to his own uses. And to a certain extent he succeeded. The bishop having unsuspectingly drawn some distinction between "ordinary" and "special" prayer meetings, Mr. Drummond instantly seizes hold of the distinction, and rings the changes on it through his next letter. But there are other circumstances much more corroborative of the impression we have imbibed. Look at the reason that Mr. Drummond gives for importuning the bishop to pronounce a judgment on these meetings. He tells him expressly it was, that he might guide his conduct thereby. "As an honest man," he says, "I am anxious to know, not whether in those (prayer meetings) that remain, I may be allowed to go on without interference, but whether, after such decision in the one case, I can with a safe conscience continue the others."

Now, looking at the subsequent proceedings of the Rev. Gentleman, who can put a moment's faith in the sincerity of this appeal, or of the motives assigned to it? If he had submitted to the bishop's decision in the *one* case, or had ever meant to submit to it, which it is obvious he did *not*, then would his desire to have a decision regarding the others be perfectly fair and intelligible. But is it possible, with what we know of his views, and feelings, and intentions, to conceive any justifiable grounds for his soliciting it at all, and more especially for soliciting it in such solemn terms? Just mark the facts. Here are three cases of a precisely similar description—according to Mr. Drummond's own anxious showing. On one of these, the bishop pronounces an emphatic decision, and against this decision, Mr. Drummond's conscience is proof, and prepared for resistance! Could there be, then, we ask, a greater piece of mockery, of truth, and seriousness, than to call on the bishop for a decision as to the rest, in order to furnish him with guidance for his conscientious conduct?

But further, in letter 10, p. 20, Mr. Drummond says—"In truth it is not for *one* prayer meeting which I am now contending, but it is for the *principle* of such meetings." So that, after persecuting the bishop through successive letters for his decision on certain of these meetings, and claiming it "as an honest man"—anxious to ascertain whether "he could with a safe conscience continue them," it turns out, that so far from having any scruples on the subject which impelled him to seek instruction from his ecclesiastical superior, he actually defends and upholds them all on principle. A principle, moreover, be it observed, so sacred with him, that in deference to it he resigns his ministerial situation! These are evidences of disingenuousness too powerful for us to withstand.

After expending a considerable deal of paper in trying to get the better of the bishop on the legal merits of the question, Mr. Drummond places it before him in its spiritual aspects, hoping to procure his forbearance towards his favorite prayer meetings, and avert the alternative on which he was otherwise resolved. And here we have a singular instance of the *puff direct*, as to the effects produced by the Rev. Gentleman's wonder-working power in prayer. The preliminary remarks with which he introduces them to the notice of the bishop are exceedingly curious. "It would argue but little gratitude to God," he says, "and might well be considered as pride under the garb of humility, rather than any better feeling, if I failed to acknowledge, and to draw your attention, to the manifest blessing which has rested on these meetings."

The acknowledgment he alludes to consists in an extolling description of his own achievements in the work of spiritual improvement and edification. Now, we confess it puzzles us sadly to understand how his silence regarding these could argue a deficiency of gratitude to the Being who endued him with the capacity to *perform them*. In what eyes, does he mean, would it argue the deficiency?—of God or of men? Not of *God* assuredly, for He knoweth the very secrets of the heart, and requires no oral acknowledgment to ascertain its emotions. Neither could it occur in the eyes of *men*, for no human being could possibly *infer* a want of gratitude in another, while he is ignorant of the matters which should inspire such a feeling. Mr. Drummond hits on an unlucky pretence, therefore, to pave the way for a description of the extraordinary results of his prayer meetings. It is not merely *wanting* in truth—it is a *contradiction* of truth. Nor is there anything nearer the truth, we apprehend, in the other excuse, namely, lest his silence should be considered as "pride under the garb of humility." To raise such a charge there must first be an indication of pride, for without its visible existence there can be no ground for the imputation of affected humility. But it is the boasting of endowments and exploits, spiritual or otherwise, which betrays the influence of such a passion—not the concealment of them; so that Mr. Drummond's silence respecting these, could not by possibility have subjected him to the suspicion. As it is, he has unconsciously laid himself open to the reproach which he would fain have avoided. Had he been as free from the pride that assumes the show of humility as he wishes to appear, he never could have fallen into so unfortunate a blunder. We trust these remarks may teach him to be more circumspect on future occasions. Let us now hear the enumeration of the blessings that rest on his prayer meetings.

"While not a whisper is heard charging me with a word of false doctrine, or even doubtful statement in prayer or exposition, there are numbers who bless God for the privileges they have enjoyed there. Not a few have been roused *there* to the inquiry, 'What must I do to be saved?' Not a few have been stirred up *there* to look more anxiously than before to their conduct, that their light may shine before men. Not a few have had their hearts, once torn and bleeding with affliction, bound up *there*, and healed with the balm of the Gospel. Not a few have been *there* taught to value more highly than before the spirit of prayer and praise."

The italicised words in this passage emphatically mark Mr. Drummond's sense of the *peculiar* benefits attending his ministrations at his prayer meetings. It is *there*, and there only, we are taught to believe that such benefits are dispensed. But what is more extraordinary, they are all to be ascribed to the omission of the liturgy! This is a necessary inference, because the whole description is got up for the very purpose of showing the transcendent advantages to be gained by such omission—to demonstrate the all-important value of those social meetings, where the fire of Mr. Drummond's devotion has full scope for its energy, and is not fettered and tamed down to the recitation of the *cold, stiff, languid* phraseology of the Book of Common Prayer.

But after all, what is there so peculiar, or distinctive, or striking in these effects of the Rev. Gentleman's spiritual exertions? What is there more than any clergyman of ordinary zeal and abilities might tell of, as the fruits of this ministration, were he not restrained by a sense of Christian modesty and meekness? What is there more than, we may fondly hope and believe, is the result of the appointed services of the Church and of Divine Worship, among many who, in all sincerity and docility, attend them? What is there more than thousands might testify to having experienced, from a heartfelt participation in the feelings which the devotional language of the English liturgy is so finely calculated to inspire? Look at the passage again, good reader, and tell us whether there be really any thing so extraordinary or marvellous in these achievements of Mr. Drummond, as to warrant him not only in the disuse of the liturgy and the breach of the canon, but also in upholding the disuse, at the cost of his ministerial position, and the hazard of incurring the sin and creating the evils of schism? Look at it again, and tell us, whether the notion of anything so extraordinary as that which he ascribes to his Clyde Street performances, must not be considered by all sober-minded persons, as the mere dream of his own heated imagination? Let the Rev. Gentleman not suppose for a moment that we question the sincerity of his zeal, or imagine he is attempting to deceive others in the value and efficacy he attributes to his exertions in social prayer meetings. Far from it. We feel persuaded he is himself deceived in claiming credit for effecting so much more, as it would appear, in the works of the ministry, than his brethren are disposed or able to perform. Zeal, however sincere, invariably misleads the mind and blinds it to the true nature of its acts and motives, when it engrosses it to the exclusion of discretion and humility. Mr. Drummond, if we greatly mistake not, is naturally fond of human applause and ambitious of notoriety. These propensities have been fostered to an extravagant degree, by the very habit of continually presiding at prayer meetings and others of a religious kind, where he is a conspicuous object of attraction to a numerous circle of admirers. What a dangerous influence, and how difficult to resist it! A species of intoxication is thus produced which, in some of its effects, very closely resembles those of ardent spirits. The mind requires to be sustained by perpetual draughts, and to breathe in a constant atmosphere of excitement. To such effects, of which we feel convinced he is himself unconscious, we attribute much of Mr. Drummond's zeal for these prayer meetings. But notwithstanding his unconsciousness of any but pious motives, he is not the less responsible, at least to society, for his conduct. What Church could stand, we ask, if its ministers may, on any grounds of their own choosing, violate its laws, and renounce its engagements, and repudiate its discipline, and, rather than submit to the control of its highest authorities, resign their functions and emoluments, and this, in the sure expectation of being received with open arms by a party of malcontents, and cherished by numbers as a martyr to principle? Mr. Drummond says he acted solely from a regard for, and in defence of, the *principle* of social prayer meetings. We doubt not he believes so. But we have the very strongest doubts as to the nature of the principle he contends for. But take it according to his own showing, we deny there was any obstacle raised or opposition made to what he calls the principle of social prayer meetings. There was no attempt to impose on him the cumbersome, clogging use of the liturgy, provided his meetings were select and private, according to the obvious meaning of these words. There was no prohibition issued against his having meetings every morning or every evening, or both, if he were so pleased, at his own house, or at the houses of such of his congregation as were desirous for them, thereby fulfilling almost to the letter, what he expressly says he wishes to have them considered, namely, *family meetings!* If there *was* no such prohibition, we beg to be informed, in what way the *principle* of family meetings was interferred with?* The plain truth of the matter is, and we believe it to be as clear as the day to all but Mr. Drummond and his "dear Christian friends," such meetings would not answer his purpose! Privacy was not the sphere for him. No, fifty or sixty people dismissed from the door for want of accommodation. No flattering expressions of regret from those who were disappointed in procuring admittance—no soft entreaties for a larger room to indulge the many who were panting to hear him! Nothing, in short, like excitement—but every thing dull, flat, and monotonous! What was to be done? Why, nothing but to make a fine display of the immolation of himself and his worldly interests on the altar of spiritual usefulness, and so, by raising up a host of admiring sympathisers, and drawing to himself a prodigious influx of renown and distinction, there would be a comforting appearance of an adequate remuneration. Let any one observe the sensation produced by this correspondence, let him listen to the buz that meets the ear in all societies and quarters of the town on the subject, let him reflect on the instantaneousness with which it was followed up by advertisements and meetings to interest the public mind in behalf of the injured Mr. Drummond, and say whether it would be possible for an accurate observer of all the facts of the case to arrive at any other conclusion?

Our task would be but imperfectly executed did we conclude without offering our humble tribute of respect to Bishop Terrott. *His* conduct, so far as we collect from the correspondence, has been throughout straightforward, mild, indulgent, and forbearing—forbearing, we had almost said, even to a fault. We do not exactly see the force of his reasons for so long deferring to interfere with Mr. Drummond, but we are convinced he was at least actuated by amiable motives. He seems to bear his faculties meekly in his high office, and to exercise its authority with a lenity and condescension that we heartily wish he were able to communicate to some of his brethren on the English Bench. He is of course aware that he is not the object of much favor with the admirers of Mr. Drummond, and frequenters of his social prayer meetings. But let him be consoled. We can assure him that among the judicious part of the community there is one general warm feeling of approbation of his conduct.

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* In a second publication of Mr. Drummond, he complains that, from what he understood of the Bishop's opinion, a meeting for prayers, *even in his own house*, would be deemed a public one, were it announced to the congregation. It would be rightly deemed so. A summons to a meeting delivered to a public body, without any restriction of persons, implies the publicity of the meeting itself. But what occasion for such announcement? If such meetings be essential, what could be easier than to invite a select number to each by private notification? The Reverend Gentleman seems to think it cruel that the law should not be modified to meet his wishes, rather than oblige him to modify his conduct in accordance with the law.

## PROPRIETARY CHAPELS.

*From "The Christian Remembrancer and Monthly Magazine and Review," for November.*

Pecuniary speculation in chapels, be it on the part of the minister or on the part of trustees, or on the part of proprietors, is downright simony. Intentionally we make a broad statement, and we wish to put it in the most startling and offensive way. Downright simony, we repeat it. And it does not at all affect the question, to say that pew rents are not contemplated by the canonists; of course they are not, nor anything in this way half so bad. But let us look to the facts of the case. A clergyman lays out his money in a chapel, hoping to receive a certain amount of profit in the shape of pew rents; here his capital consists of two things; the actual money he spends on the investment, and *his letters of orders and license*; for without these latter the former might as well be in his banker's till. He alone can bring his ordination into the market, and this puts an increased value upon his capital, of which a layman's capital is incapable. The solemn gift and grace of ordination is therefore put out to interest; he makes money by it; he sells spiritual things at a per-centage and a price; and this is simony.*

Or take the other case. The trustees or proprietors have a chapel on their hands; they have laid out their £4,000, or what not, upon the building; they do not pretend that they spent this upon the glory of God; not they; it was to let their houses in the neighborhood; and they built their chapel just as they made the roads and sewers, because the houses would not let without such a convenience. But the chapel is vacant; and not only no source of profit; but a dead loss: so they must get "a supply," and they set about it in the same business-like way that they get a supply of water from the New River Company; in the one case the pipes, and in the other the parson, are to be laid on, and set a running. Still there are two ways of doing this: the one is the hazardous one of a bold speculation; the other is on the safe, peddling principle of small profits and quick returns; or, to express it "with a difference," in the one case the parson speculates, and the proprietors are safe; in the other the proprietors speculate, and the parson is safe. What we mean is this; that it sometimes happens that the proprietors reserve to themselves all risks and all profits, guaranteeing "the minister" a certain income; which income is, of course, determinable upon bad behaviour or failing pew rents. The other way of doing business is for the clergyman to buy, or rent the chapel, he taking all risks, and, of course, all profits, and paying an annual sum for the usufruct of the building. And it is delightful to see how beautifully this varying system adapts itself to all gifts and requirements both of buyers and sellers in these transactions; though subject, like all other matters of trade, to sudden fluctuations, yet there is a wonderful power of self-adjustment, and a compensating balance in it, to which we should like to call attention; for it is a very pretty piece of fiscal economy this system of proprietary chapels. Take a promising young man, fresh from the university, who was perhaps plucked, or nearly so; but be sure that his name was not high on the tripos or in the class list; if he was once a dissenting preacher, so much the better; and here are ample materials for the "popular minister" of a proprietary chapel. If, in addition, he be

> "a nice young man,
> With parted curls, dark, upturn'd eyes,
> Extempore rants and studied sighs;
> With drawling spiritual phrases,
> Gentle attractions, grace and graces,"

he is nearly complete. If, in addition to this, his name appears often in the "Pulpit," and oftener on the placarded advertisements for charity sermons which adorn our walls, this is *the* man for chapel proprietors to scramble for; but usually with little success; such a phœnix knows his value a great deal too well to let the trustees have the profit of such rare gifts and popularity as this. His scheme, of course, is to be the hirer, not the hired, of a chapel, and to pocket the difference *himself*. But our hero does not get it quite his own way neither. This hiring of a chapel is rather a delicate matter, and requires dexterous management; for as soon as it should be known that the Reverend Tawdry Ranter were in treaty for a chapel, a person of such unquestionable eminence must be charged a premium upon his celebrity; he will have to pay an additional £100 a year rent, on the same principle that Messrs. Howell and James are expected to pay more than their neighbors; their landlord full well knowing that they can afford to pay him any rent, or rather make their customers, in the long run, pay it for them. There are, however, modes in which this collision of interests between chapel landlord and tenant is avoided. As we understand to be the case on Change, the real purchaser is kept in the back ground in such matters; and now our readers can understand the great usefulness of *confidential clerical agents*. We had almost omitted to state that those modest gentlemen who insert or answer advertisements in the Record, descriptive of "servants devoted to the ministry," "constant preachers of Christ crucified," "free from the Tractarian heresy," with "voices equal to any church," and "who would be likely to keep together any congregation," are usually of the class who rent chapels on their own account; they trade on their own bottom.

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Let it never be lost sight of, that the proprietary chapel is exclusively for the rich. "No penny, no paternoster," was never more rigidly true of "the darkest ages of popery," than of the most fashionable chapel of the most fashionable square in London in the most illuminated era of Protestantism. Here are none of the blind, the poor, and the wretched; the Saviour's chosen emblems are studiously excluded from what sets up for being most exactly the Saviour's chosen home; all is comfort, costliness, and voluptuousness—pews, cushions, curtains, and stoves: as there is nothing to jar upon the ear, so there is nothing to shock the most fastidious sight. There is not a single seat for the poor in your genuine proprietary chapels; space is too valuable for those "common people who heard Him gladly;" and though it may forfeit the scriptural mark of the Church, that "to the poor the Gospel is *not* preached," if one of our readers desire to know the *mechanique* of a proprietary chapel, let him go to one, without "taking a seat," for a few consecutive Sundays, and if he is not shown to the door by a blue-coated beadle, he will have certain hints from the pew-openers, or an intelligible board or printed price current of seats, "only so much per quarter," thrust into his hands; or he cannot escape the visible teaching of these significant monitors pasted carefully on every door. How often, on seeing these disgraceful *affiches* have we exclaimed in heart, "Take these things hence; make not our Father's house an house of merchandise!"

And as is the flock, such also is the spiritual cure exercised by the minister of a proprietary chapel. Culled from a heathen world, the people are, of course, chosen flowers of godliness; to them alone are their minister's cares confined; his charge is a sort of spiritual green-house,—a choice collection of exotics, without a single weed. He has but to water and to prune; no ungrateful uplands to till; no storms to pelt on his weary head; no rough briers and stubborn fallows to vex with frequent, and often most unprofitable culture.

But what an unreal state of feeling must the habitual intercourse with a state of things like this involve; it is looking at the world, with its thousandfold vices and miseries, through rose-colored plate-glass; it is basking in a perpetual atmosphere of artificial sunshine. The whole thing is a false and gaudy show. Give us the hard-worked curate, standing daily among the squalid mourners round that scene of unutterable sorrows, the large churchyard of a poor parish; follow him threading one miserable alley, to reach but a more filthy court beyond; ascend with him yon creaking stairs; breathe with him the pestilential air of a room unvisited for years by the breath of heaven; listen to him addressing instruction, warning, or reproof; and all, as he too well knows, to a heart-hardened or hypocritical profligate; share, if you can, in the disappointments, and despondencies, and spirit-crushing feeling of no results, which is the daily portion of a man like this,—and you will have found one who, from the personal conflict and contact with sin in all its forms, learns more of man's heart in a month, and therefore is, for all practical purposes, a better teacher because a more experienced one, than is the superfine pastor of a proprietary chapel in a life-time.

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But, with all their boasted triumphs, where is their fruit "by which we shall know them?" The bond of union at a proprietary chapel not being parochial order and Church discipline, not being "the faith once delivered to the saints," but rather the fleeting popularity of a single teacher, when he is removed, the flock is scattered to the four winds of heaven; there is no foundation of perpetuity in them; at the best, they are but stop-gaps in the fence. Accustomed to the excitement of mere preaching, at every change in the proprietary chapel the hearers "will not endure sound doctrine, but after their own lusts *heap to themselves teachers*, having itching ears, and turn away their ears from the truth." So they fall off, some to dissent, and some to another equally pungent teaching, and one equally perilous; but seldom do they who have long "sat under the ministry" of a proprietary chapel become sound Churchmen, because they have never been trained to "obey their spiritual pastors and masters." These congregations seem like floating islands on some Indian lake, "blown about by every wind," lovely, it may be, to the eye in sunshine, and rich with many a feathery palm and gorgeous flower; but let a storm sweep over them, and "their place shall know them no more," for of the scattered fragments, some are sunk, and some exist but to form other frail structures, equally showy and equally unsubstantial; they are held together only by a little sand and weed; they are not anchored upon that Everlasting Rock which is the Church of Christ.

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* *Evangelizat ut comedat—comedit ut evangelizet*, is the safe and intelligible distinction.

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